A DISCOVRSE OF THE SABBATH AND THE LORDS DAY.

WHEREIN

THE DIFFERENCE BOTH IN THEIR INSTITUTION and their due OBSERVATION is briefly handled.

BY

CHRISTOPHER DOW, B.D.

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To the Reader.

THe ſubſtance of this diſcourſe, being at firſt, the materialls of ſome letters written for the ſatisfaction of a private friend, was afterwards drawne together into the forme in which it now appeares, and found the favour, from ſome unto whom it was communicated, to be deſired to the Preſſe; for which end it hath lyen in the Lycenſers hand, now above a yeare expecting the cõduct of that Reverend Prelate who upon ſpeciall occaſion then offered (as it appeares) by command, undertook this argument: Which having performed, like himſelfe, with ſuch variety of learning and profoundneſſe of judgement, this Pamphlet of

mine may now justly seeme as unnecessary to follow, as heretofore it was unable and unworthy to leade the way: yet considering that the brevity of it might make it passe and finde acceptance with some; and that, being of a mean strain, it might better meete with common capacities, then larger and more elaborate tractates; I was willing it should see the light, and that in its owne garbe, without any polishing or alteration. And so I commend thee and it to Gods blessing.

Perlegi hunc tractatum Theologicum, cui titulus est [A discourse of the Sabbath, and of the Lords day, &c.] *in quo nihil reperio sanæ doctrinæ, aut bonis moribus contrarium, quominus cum utilitate publicâ imprimi possit, ita tamen, ut si non intra tres menses proximè sequentes typis mandetur, hæc licentia sit omnino irrita.*

Ex Ædibus Lambethanis.
Novemb. 18.
1635.

GUIL. BRAY
R.P.D. Arth. Cant.
Capel. Domesticus.

A DISCOVRSE OF THE SABBATH AND LORDS DAY.

THat men may not be deceived with ſhewes, and miſtake *Iudaiſme* for *Chriſtianity*; or that they, who ſo miſtaking, uſe to diſrelliſh all things which ſuit not with the principles of their *Catechiſmes*, may not thinke they have ingroſſed all Religion and Piety to themſelves, and they thereby incouraged to proceed in their hard cenſures of thoſe that concurre not with them: And that the Piety and religious care, which is eminent in the Governours of our Church and State, may appeare in their true luſtre, and outſhine thoſe miſts, wherewith ſome ſeeke to obſcure them: And that it may appeare alſo that they whoſe chiefeſt care, next to their duty to God, is to yeeld all ready and cheerefull obedience to *Gods Vicegerent*, and to thoſe *Reverend Fathers* which

under God, and His *Sacred Majesty* have the oversight of this *Church*, are not hood-winkt in their obedience, or blindly led to yeeld to their Commands without respect to religion or conscience, as if they had rather obey *them* then *God*; I have adventured upon that obloquie, which hath beene the lot of such as (though upon never so good grounds) dissent from these men in opinion. And this I the rather doe in this subject, for as much as in it I have not onely the authoritie of the sacred Scriptures, (which are the rule of things to be beleeved and done) but, the consent also of the whole *Church* of *Christ*; neither the *Antient Fathers* nor the *Reformed Churches* (to omit the *Church* of *Rome*, whose Doctrine though in this case not to bee condemned, is of little credit with those whom I dissent from) ever teaching other Doctrine then that which I shall endevour the defence of. For whereas in other things which they dislike among us, they have for Patrons the principall Authors of the Reformation abroad, and the Prime Doctours among them, whose learning and piety, much admired by them, may seeme to plead for their over-earnest, and heedlesse embracing of their *Principles*: In these *Sabbatarian Paradoxes*, they are singular and left alone, without the Patronage of those whom otherwise they so much admire, and without the example of any *Church* in *Christendome*. And I beleeve further (being ledde thereunto by their doctrine, delivered in their Writings extant, and by the generall and constant relation of

of all that have knowne their practise and compared it with ours) that there is not a *State* in *Christendome* who have made better provision for the due observance of the *Lords Day*, and the decent performance of the sacred Acts of Gods Worship, then are to bee found in the *Ecclesiasticall* and *Temporall Lawes* of this *Realme*, nor where such *Lawes* are more duely executed by those in Authority, or more generally observed or practised by all, then they are at this day among us. These considerations have animated mee to this worke, hoping thereby to settle the mindes of such as are contrary minded rather for want of due consideration, then out of wilfulnesse and contempt of Authority.

Hee that goes about to vindicate the just liberty of *Christians* in the use of lawfull recreations on the Sunday, shall finde himselfe upon a double disadvantage. 1. In regard of the preconceived opinion among weake people, of their piety and religious zeale which hold the contrary. And 2. in that the strict observance of that day, is by some made a prime *character* of a *good Christian*, to distinguish him from a *carnall Worldling*, and so the *Question* in hand accounted as an infallible marke to know the state of Religion: which stands or falls according as it is either way determined. It behoves mee therefore to walke with a wary and sure foot, and following the truth to strike an equall course betweene an *overnice strictnesse*, and a *profane licence*: and so to speake in this cause, as that the *soberly religious*

ſhall have no juſt cauſe to complaine; nor the *profane* be incouraged to go on in licentiouſneſſe. Either of which wayes as it is eaſie to offend, ſo in whether of the two a man offends moſt, is as uneaſie to determine; the one letting looſe, the other enſnaring mens conſciences; the one ſhutting up the kingdome of Heaven, and making the way thither more narrow then it is; the other making it broader, and enlarging the mouth of Hell. My aime and endeavour ſhall bee to avoid both.

Among thoſe things which have occaſioned the generall prevailing of the *Opinion*, That the *Sunday* or *Lords Day* ought to bee obſerved with ſuch *ſtrictneſſe* as will admit no works which may bee called *Ours*, that is, (as they call them) *works of our particular Callings*, and much leſſe *Recreations*: it is none of the leaſt that now of a long time among us (contrary to the uſe of the *Primitive Church*, yea and of our owne in the memory of our *Fathers*) it hath loſt its *Chriſten name*, and entertained the *Iewiſh*, being vulgarly knowne and called by the name of the *Sabbath*. Whence it comes to paſſe that men (prone more to reſpect names then things) never heeding the difference between the old *Sabbath* and our *Sunday*, or thinking it to bee little or none at all, take thoſe places of Scripture, which ſo ſeverely prohibit all work upon the *Sabbath*, as if they did no leſſe belong to *us* now, then heretofore to the *Iewes*: and by this meanes, thoſe precepts, threatnings, and promiſes which concerned the obſervation of the

Sabbath,

Sabbath, are preſſed upon us point blanck. Whereas indeed they concerne us onely indirectly, and cannot without fetching a compaſſe, be alledged at all for our *Sunday*. Now the Scripture being ſo expreſſe (as it is apprehended) for the ſtrict obſervance of our *Sunday* under the name of the *Sabbath*, no marvell if men have made it a prime *Caſe of conſcience*, and that ſo many *ſcruples* are daily raiſed, and ſo many *Traditions* broached about the *beginning* and *ending* of the *Sabbath*; about the *works* of a mans particular *Calling*, what they are, and how farre *lawfull* on that *Day*: what are the proper *duties* of the *Day*, and the like? For the cleare reſolution therefore of this *Queſtion*; *Whether the uſe of Recreations may ſtand with the due obſervation of the Lords Day*, it is convenient that I have ſome recourſe to the Sabbath. Where becauſe I love not [*Cramben ſapiùs coctam apponere*, or] to ſtuffe my Diſcourſe with a tedious explanation of thoſe things which are commonly known, and every where to be found. I will with as much brevity as the cauſe will ſuffer, inquire into theſe 4. particulars.

1. *Whether, and how farre forth the fourth Commandement concerning the Sabbath is moral, and perpetuall, and ſo belonging to Chriſtians?*
2. *When, and by whom the Lords day was inſtituted?*
3. *What works the Iewes might doe on their Sabbath?*
4. *Whether, and what liberty Chriſtians now have on the Sunday more then they had, and how farre that liberty is to be extended?*

To begin with the first. The *law* which God gave unto his people the *Iewes* (according to the *three-fold variety* of the *object*, or things prescribed) is *three-fold*, *Morall*, *Ceremoniall*, and *Iudiciall*. The *Morall* is that which concernes the *manners* of men, and belongs to them as men: and this commands those things which are in themselves acceptable, and well-pleasing to God, and those which hee will have all men every where, and at all times to observe, as the perpetuall, and unchangeable rule of living, being the expresse image of the minde of God, according to which, hee (who is the Law-giver) judges it meet and right, that the reasonable creatures should order their lives. The *Ceremoniall* belongs to men, as joyned together in that *Society* which is called the *Church*, and this containes those *precepts* which concerne the *externall worship* of God, and were given by him to the *Iewish Church*, in accommodation to the times, in which the *Church was under-age*, and *under the promise*, and therefore instituted for the *signifying*, *prefiguring*, and *sealing* of the truth of the *promises* made to them, to bee fulfilled in the exhibition of our *Saviour*: and withall for the preservation of *order*, and *decency* in their *Ecclesiasticall meetings*, and *performances*. The *Iudiciall* belongs to men as joyned in a *civill Society*, or *Common-wealth*, containing the forme of *civill government*, to be used by them, tending to their good, as they were a *Society*, and to the preservation, and exacting of the *outward worship* of God, and the *discipline* thereof, as it was commanded in the *Morall* and *Ceremoniall* Lawes.

What the Moral law is.

What the ceremoniall law is.

What the Judiciall law is.

Lawes. So that the *Ceremoniall* Law determined the *Morall* in order to God; the *Politicall*, or *Iudiciall* in order to men in a *civill society*; and both in accommodation to that *state* of the *Church*: And these though they have in them something which is [*juris moralis*] of morall right, and so farre forth are contained under the *Morall precepts*, yet being fitted to serve that *state* of the *Church*, which was to be held in expectation of the *Messias*; when the time came that he was *actually exhibited*, & so the promise fulfilled, the *shadows* were then of no longer use, the *body* being come: and therefore at the time of the *death* of *Christ*, they were abrogated *de jure*, so that they became *unnecessary*, and *unprofitable*, and had their power of *obligation* taken away: And afterward when by the *Apostles* doctrin *Christians* came to understand that *Christ* was the *end of the Law*, and when the *Temple* (the seat of their religion, and the place destined to the use of those *ceremonies*) was destroyed, they were *de facto* actually and fully taken away: and those things, which before the *death* of *Christ* were commanded, and in that *interim*, betweene his *death* and the *destruction* of the *Temple* (which was the space allotted for the *solemne funeralls* of the *Iewish Synagogue*) were tolerable, though already dead, became from that time forward deadly and intolerable. So that, onely the *Morall* Law remaines now in force, for the practise of *Christians*. The *ceremoniall* and *judiciall* (excepting in that wherein they are reducible to this) are antiquated, and out of date. Now the precepts of the *Morall* Law are summarily compre-

Aquin. 1. 2. qu. 101.

Col. 2. 17.

comprehended in the *Decalogue* or *ten Commandements:* which had this prerogative peculiar to them, that they were delivered (not by *Moſes*, but) by *God* himſelfe, and by him written in *Tables* of *ſtone*, and preſerved in the *Arke*; to ſhew their dignity above others, and to note out the perpetuity of obſervance, which was due unto them. Where, before wee apply theſe things to our preſent purpoſe, *two things* are to be noted.

Aq. 1. 2. *q.* 100. Moral precepts not all equally belonging to the law of nature. *Aqu. ibid.*

Firſt, That howſoever all the precepts of the *Morall* Law belong to the Law of *Nature* (as being agreeable to reaſon, which is the rule of Humane actions) and are in that reſpect of perpetuall obſervance; yet, all of them are not of the ſame rank, nor belong in the ſame degree and maner to the law of *Nature*. There are ſome things which by the inſtinct of *nature*, and naturall light of the underſtanding, we preſently ſee to be *good* or *bad*, and which are ſo plaine, that without any great conſideration, they may by the *firſt principles*, or *common notions* implanted in us, bee either approved, or rejected, and theſe are abſolutely of the *law of Nature*. Others there are that require more conſideration of *circumſtances*, and the uſe of *Diſcourſe* to apprehend, and judge of them: and theſe are ſo of the *law* of *Nature*, that notwithſtanding they require the help of *diſcipline*, by which thoſe which are ignorant, and not able by diligent conſideration or diſcourſe, to attaine to the knowledge of them, may be inſtructed by the wiſe and learned. And laſtly, there are ſome, to the knowledge whereof humane reaſon ſtands in need of

Divine

Divine Instruction. And these two latter sorts, especially the last, though they in some sort belong to the Law of Nature (and were haply at our first Creation, written in the tables of mans heart, in more plaine Characters, and more easie to be read then now since the fall, they are) may, in respect of the other, be termed *morall* [*non ratione naturæ sed disciplinæ*] not in regard of *nature* dictating, but in regard of *discipline* informing *nature*. *Secondly, that the *fourth Commandement* (as it enjoynes the externall observation of the *seventh Day*) is not *morall* either of these wayes. Whence S. *Augustine* [a] saith, That *among all those ten Commandements, that onely of the Sabbath is figuratively to be observed*; whereas (*as hee after saith*) *Wee observe the other Commandements there properly as they are cõmanded without any figurative signification.* And generally the *Ancients* (as *Calvin* hath truely observed) called this Precept [b] *a shadow*, which (*as he there saith*) was *truely*, but not *fully* said of them. And therefore they doe better, and more fully expresse the nature of this *Commandement*, which say it is [c] *partly morall*, and *partly ceremoniall*. So *Peter Martyr*, and generally all *Divines* both *reformed* and others, use now to speake. Now if any shall therefore thinke it unworthy a place in the *Decalogue*, & to be rankt with those precepts which are *morall*, and of perpetuall observance; [d] *Aquinas*

*The 4. Commandement as it enjoynes the observation of the seventh day is not morall.

a *Inter omnia illa 10. præcepta solum ibi quod de Sabbato positum est figurate observandum præcipitur. Aug. ep 118 cap. 12. Cæteri ibi præcepta proprie sicut præcepta sunt sine ulla figurata significatione observamus. Idem, Ibid.*

b *Just. l. 2. c. 8. §. 28. Umbratile veteres nuncupare solent. Dierum tantum ex parte rem attingunt. Idem. Ibid.* c *Sabbati præceptum est partim Morale, partim Ceremoniale, unde in eo continetur aliquid æternum, & aliquid temporarium. Mart. Thes. in Exod. 2.* d *Aquin. 2. 2. q. 122. art. 4. ad primum & secundum. Vid. eundem. 1. 2. q. 100. art. 5. ad secundum.*

may seeme to give them full satisfaction, who saith, 1. That the Precept concerning the sanctification of the *Sabbath*, is put among the Precepts of the *Decalogue* for that which is *morall* in it. 2. That this Precept as *ceremoniall*, ought rather to have a place in the *Decalogue* then any other: The other *Ceremonies* being signes of some *particular effects* of God; but this of the *Sabbath* was a signe of a *generall benefit*, *viz.* the *Creation* of the *Vniverse*: So that that which *Amesius* will have a most certaine rule, and received among all the best *Divines*, (as he calls them) *That all, and onely the Morall precepts were delivered by the voyce of God himselfe, and by Him written in the Tables of stone*, is not true, unlesse St. *Augustine*, *Calvin*, *Martyr*, &c. bee in his esteeme none of the *best Divines*. Yet perhaps we may admit that rule so farre as to say, That *all* the *morall Precepts* are contained in the *Decalogue*, and that every *Precept* there contained is *morall*, though *all* of every Precept bee not so, but may have something that is *ceremoniall* annexed to it: which haply God thought good to place among the *morall Precepts*, to intimate the perpetuall necessity of having some *Ceremonies* in the Church; though that *ceremony* be not necessarily perpetuall, but (with the rest of that nature) to expire at the death of Christ: which though wee admit, yet cannot any justly charge us, that wee diminish any of the *tenne words*; or that wee expunge *one Commandement* out of the *Decalogue*; in as much as wee affirme, that onely which was *ceremoniall* in this *Commandement* to bee expired

Medul. Theol. l. 2. c. 15. n. 11.

Deut. 4. 13.

pired and out of date, and that there is in it a *morality* ſtill remaining, which retaines its full power of obligation, and exacts the ſame obedience, under the ſame penalty, which it did at its firſt promulgation or inſcription in the heart of *Adam*. In which reſpect, the *Church* hath good cauſe ſtill to uſe her accuſtomed Antiphona at the repeating of this *Commandement*, as well as at any of the reſt, and to pray, *Lord have mercy upon us, and encline our hearts to keepe this law.*

And here, becauſe ſome, who love to have this *Commandement* termed *morall*, (though thereby they intend no more then what hath been already granted) uſe ſo to argue, as if they did not acknowledge it at all to bee *ceremoniall*; it will not be amiſſe, before wee proceed any further, to anſwer ſome of the principall Arguments that are brought to this purpoſe.

And I will begin with that of our *Saviour, Mat.* 5.17. *Thinke not that I came to deſtroy the Law or the Prophets; I came not to deſtroy, but to fulfill.* Which words (in their opinion) make ſtrongly for the *morality* and *perpetuall obligation* of the *fourth Commandement*: For from hence they argue to this purpoſe. That which our Saviour did not *deſtroy* but *fulfill*, is ſtill in force; but hee did not *deſtroy* the law contained in the *Decalogue*: Therefore it is ſtill in force. 1.

For anſwer hereunto, I ſay, That in this argument two things are by them ſuppoſed.

Firſt, they ſuppoſe, that by the *Law* in this

place, is meant onely the *Law* contained in the *Decalogue* or *ten Commandements*.

Secondly, That our Saviours *fulfilling*, and not *destroying* this Law, was the *ratifying* and *perpetuating* of the observation of it under the *Gospel*.

If wee grant them both these, wee shall condemne the *Christian Church* for altering the day from the *seventh* to the *eight* or *first day of the week*, which alteration cannot stand with this exposition of our Saviours speech; who, in the words following, saith expressly, *That not one jot or title shall passe from the Law*. But both these are beside the meaning and intent of our Saviour, as will easily appeare to any that (with indifferency) doth consider his words. For,

First, the *Law* which our Saviour here speakes of, is of larger extent and latitude, and comprehends not onely the *Decalogue* or *law Morall*, but the *Ceremoniall* and *Iudiciall* also: As being indeed put for the *Pentateuch* or *five books* of *Moses*: And so, *The Law and the Prophets*, as much as, *Moses and the Prophets*: Which formes of speech, are used as a *Periphrasis* of the *old Testament*, of which these two are the maine essentiall parts: The *Books* of *Moses*, so containing and describing the Law, that they referre whatsoever else they containe, unto that, receive their *denomination* from it, as from the principall subject of them. The *Prophets*, (that is, *their Books*,) comprehend all the rest of the *old Testament*, which the *Hebrews* divide into the *former* and *later Prophets*; and the *Hagiographa*: All which (though they be not *Prophesies*) being

Luk.16.29 31. *Maldon.in Matt.7.12*

Fren.Lucas in loc.

being written by *Divine inspiration*, and by *holy men* as they were moved by the *Spirit of God*, may justly bee termed, *The word of Prophecy*, and passe under the name of the *Prophets*. 2. Pet. 1. 19 & 21.

That the *Law* is taken in this sense, is manifest by the use of the same phrase else where: Where, not onely the duties commanded in the *Decalogue*, but *Christ* and *faith in him*, is said to bee taught and witnessed by the *Law*: to which purpose the Apostle S. *Paul* useth the same phrase, *Acts* 28. 23. *Rom.* 3. 21. Now, what word in all the *Decalogue* gives witnesse to *Christ*, or perswades the *faith*, which is required in him? Certainly, (however some have found not onely the *faith in Christ*, but the *Sacraments* also of the *new Testament* commanded in the *Decalogue*, yet) there is no one word there which imports any such thing.

Yea, the very context evinces thus much: for our Saviour, having thus prefaced his exposition of the Law, keeps not himselfe within the bounds of the *Morall Law*; as appeares *verse* 38. And therefore Interpreters generally upon this place, shew how our Saviour did not *destroy* but *fulfill* the *Ceremoniall Law* also, as well as the *Morall*, which were altogether needlesse, if by the *Law*, that onely were understood.

Now, the *Law* being (as it must needs be) thus largely taken, any man may easily perceive that the *not destroying* but *fulfilling* of it, is not the *ratifying* and the *perpetuating* of the observation of it under the *Gospel*: for who sees not, that upon this ground they might conclude for *Circumcision*,

and the *legall passeover* and *Sacrifices*, with all their *typicall Rites* and *Ceremonies*, as well as for the *Sabbath*?

The truth is; our Saviour as hee was to *fulfill* not onely the *Morall* but the *Ceremoniall* and *Iudiciall* Law also: so he speakes of all, and did indeed, *not destroy*, but *fulfill* them all, though in a different manner.

How our Saviour fulfilled the whole Law.

1. He fulfilled the *whole Law*, by his actuall and personall *obedience* to it, and by *supplying* the *defects* of it, that it, being unable to justifie us in it selfe, might by the help of his grace and accession of faith in him, be able to performe that which otherwise it could not.

Rom.8.3,4

2. Hee fulfilled the *Ceremoniall Law*, and so the *Iudiciall* too, so farre as it was *typicall*, besides his *subjection* to them, by a *reall exhibition* of that whereof they were *shadowes*. And though by this meanes, their observation (according to the letter of the Law) ceased, yet did hee not hereby *destroy*, but *perfect* them; according to that of the *Apostle*, speaking of *Circumcision*, which was a *legall Ceremony*. *Doe we then* (saith he) *make voyde the Law through faith? God forbid: yea, we establish the Law.* This place then, expounded according to the true meaning and intent of our Saviour, makes nothing for the *totall morality* of the *fourth Commandement*, nor is in the least, contradictory to what I have delivered concerning it.

Rom.3.31.

Secondly, they argue from the Institution of the *Sabbath*, which was (say they) in the *beginning* of the *World*, in the time of mans *innocencie*, when

when there was no need of *Ceremony*; and therefore it was *morall* and *perpetuall*.

To this I anſwer, 1. That it is not univerſally true, that whatſoever precept was given to *Adam* in Innocencie, was therefore *morall* and *perpetuall*; for then the *ſymbolicall* Precept of not *eating* of the *forbidden* fruit, muſt be ſuch; which no man, (I ſuppoſe) will affirme. 2. If it bee true (which *Willet* hath affirmed, and that by *ten reaſons* which he there alledgeth) that *Adam* fell the ſame day that hee was *created*, then did hee fall before the giving of the *Precept* for the obſervation of the *Sabbath*, and had it not in the ſtate of *Innocencie*. But the truth is, this is a meere conjecture diſputable any way, ſo as a man may better oppoſe whatſoever is affirmed, then ſolidly conclude any thing. 3. If it bee not falſe that the *Sabbath* was then *inſtituted*, yet it hath and may, not without good reaſon, be doubted of. That place which is brought for it, *Gen.*2.2. doth not convincingly prove it. And if the reaſons, which are alledged for the *prolepſis* in that place, bee without prejudice conſidered, their opinion who ſo expound it will not ſeeme improbable, as 1. That there is no mention any where made of it, to have beene obſerved by the *Patriarchs*. 2. Where it is firſt ſpoken of, *Exod.* 16. it is ſpoken of as a new thing not knowne to have beene obſerved before. 3. In that it is called a *ſigne* betweene *God* and the *Iſraelites*, that hee was their *ſanctifier*, and *deliverer* out of *Ægypt*, which it could not be if it were given to all *Nations* in *Adam*. But laſtly,

Dr. *Willet* on Gen. 3. 23.

Exo.31.13 Deut.5.15. Ezek.20. 12.

ly, granting the whole Argument, I would faine know how *that day*, that was then *instituted* and *sanctified*, could cease, and another bee *substituted*. How could it bee *morall* and *perpetuall*, and yet determine with the *Iewish Church*? The words which art brought as the *Institution*, say; *God rested the seventh* (N.B.) and for that cause, *God blessed the seventh day*, and *sanctified* it, viz. *that seventh day* on which hee rested. The Text doth not say, God rested the *seventh day*, and *therefore he would have one of the seven to bee sanctified*; That is but the *exposition* or *glosse*, not the *Text*; the word of *man*, not of *God*. But some may haply say, That the particular day was alterable, and upon good ground was altered. This I grant, but say withall, that hee which holds the *Sabbath* to be instituted before the fall, and for that cause *morall* and *perpetuall*, cannot so say, but either hee must wave his owne principles, or cry up the Jewish Sabbath [*postliminiò*.]

Gen. 2. 3.

D. Williams p. 197. Dod. p. 130. Elton. p. 90.

Thirdly, they argue from that of our Saviour (*Matt.* 24. 20.) who foreshewing the destruction of Jerusalem to his Disciples, adviseth them to pray, that their flight be not in the Winter, neither on the *Sabbath day*. "*If* (say they) *this Precept had beene Ceremoniall, then had it beene all one* "*to fly on the Sabbath day, as on any other day: be-*"*cause all Ceremonies were before that time* (*which* "*was not till forty yeares after Christs Ascension*) *to* "*bee abrogated. But in that Christ doth allow this* "*feare of flying on the Sabbath Day more then on* "*any other day of the weeke, hee shewes plainely that*

"*the*

"*the force of the Sabbath was not abrogated by his*
"*resurrection, and therefore no Ceremonie.*

Thus they argue. To which it were answer sufficient to shew that hereby they still rush upon the same rocke, and while they labour to establish a needlesse *morality* of the *Lords Day*, they unawares bring in *Iudaisme*. For the *Sabbath day* there, cannot with any shew of reason be taken (though now a dayes it is too common so to take it) for the *Lords day*: and if our Saviour did intend, by bidding his Disciples pray that their flight might not happen on the *Sabbath day*, to intimate the necessity of the observation of that Day by *Christians*; then did S. *Paul* crosse our Saviours *intent* in numbring that among the *shadowes* which vanished at *Christs death*; and then hath also the *Church* of Christ ever since erred in so accounting it, and condemning the observation of it, with an *Anathema* to those that in this point shall be found to *Iudaize*. S. *Chrysostome* is so farre from thinking that the *Sabbath* which our Saviour there speaks of, did belong to *Christians*, that upon that ground hee expounds that speach of our Saviour as spoken not to his *Apostles* but to the *Iewes*; *Thou seest* (saith he) *that hee speaks to the Iewes — for the Apostles were not to keep the Sabbath, &c.* But grant that it were spoken to the *Disciples*; yet can no such thing bee thence collected as they would have. For our Saviour had good ground so to advise his Disciples, notwithstanding GOD at that time required no keeping of the *Sabbath*. For though the Ceremonies

Col. 2. 16.

Concil. Laodic. can. 29. In Matt. Hom. Ὁρᾷς ὅτι πρὸς Ἰυδαίους ὁ λόγος αὐτῷ — οὐ γὰρ δὴ οἱ ἀπόστολοι εἴωλλον σάββατον τηρεῖν.

nies of the Law (and this among the reſt) were *dead* with Chriſt, yet were they not *buried* (as I have ſhewed) nor the practiſe of them *deadly* till the *Temple* was deſtroyed: till which time, even the *Apoſtles* themſelves were zealous of the *Law*, and retentive of their old *Ceremonies*: to which weakneſſe of theirs, our Saviour there accommodates his ſpeech, willing rather that their owne experience in the deſtruction of the Temple ſhould teach them that harſh leſſon of the aboliſhing of the *Legall Ceremonies*, then by a premature urging it, to ſtartle ſuch as were yet weake in faith, or hinder others of that Nation from beleeving in Him. Beſides, be it that Chriſtians did hold themſelves freed from the obſervance of the *Sabbath*, yet being among thoſe who ſtill made conſcience of it, even to ſuperſtition, (as did the unconverted Jewes) it could not but prove very *incommodious* to their ſpeedy and farre flight (which the greatneſſe and ſuddenneſſe of the danger required) in as much as thereby they ſhould expoſe themſelves to the fury of thoſe who were no leſſe *zealous* in compelling others, then *ſuperſtitious* in obſerving it themſelves. In theſe reſpects our Saviour might well admoniſh his Diſciples to pray that their flight might not bee on the *Sabbath day*, and yet not

Act.21.20. *Nonfuerunt tanquam diabolica Gentium ſacrificia fugienda, etiam cum ipſa gratia jam cœperat revelari quæ umbris talibus fuerat præſignata, ſed permittenda paulũ eis maxime qui ex illo populo cui data ſũt, venerant. Poſtea vero tanquã cum honore ſepulta ſunt a Chriſtianis omnibus irreparabiliter deſerenda. Aug. ep.19.* And a little before in the ſame Chapter, *— Cum veniſſet fides quæ pitis illis obſervationibus præſignata, poſt mortem & reſurrectionem Domini revelata eſt, amiſerunt tanquam vitam officii ſui. Verumtamen ſicut defuncta corpora neceſſariorum officiis deducenda erant quodammodo ad ſepulturam. — Non autem deſerenda continuò vel inimicorum morſibus proſicienda. Proinde nunc quiſquis Chriſtianorum quamvis ex Judæis ſimiliter ea celebrare voluerit, tanquam ſopitos cineres cruentus, non erit pius deductor vel bajulus corporis, ſed impius ſepulturæ violator.*

teach

teach them to *observe* the *Sabbath* after his death, or that while the observation of it lasted, they should thinke themselves so tied in conscience of it, that they might not on that day flie farre to save their lives: and much lesse to establish the *morality* of the *Lords day*, which neither *He* nor his *Apostles*, nor the *following ages* of the Church, (till within these few yeares) ever designed by the name of the *Sabbath*, without some *difference* added to distinguish it from that of the *Iewes*. For though wee finde it sometimes called *our Sabbath*, or the *Sabbath of Christians*, in regard that in the maine end of it, it succeeded that, yet generally the *Sabbath* simply put, and without addition, notes the *Iewish Sabbath*, or the *Day* on which it was celebrated, which is our *Saturday*, and the day before that which we keepe; which is therefore called by the *Evangelists* and S. *Paul*, [μία σαββάτων] *one*, or the *first day* from the *Sabbath*, and by S. *Iohn* in the *Revelation*, the *Lords day*: by which name, or that which the same day had among the *Gentiles*, (viz. the *Sunday*) it hath ever since been knowne in the Christian world.

Matt. 28. 1
Mark. 16. 1
Iohn 20. 1.
1. Cor. 16. 2
Revel. 1. 10

But I will leave these, and now returne thither whence (for the answering of these objections) I have digressed. And having seene the nature and severall degrees of *Morall* Precepts; and in generall, that the *fourth Commandement* hath in it somwhat *not moral*, That I may apply these things to our present purpose, and manifest the truth thereof: I will more particularly inquire into the nature of that *Commandement*, and in it distinctly

consider these 4. things. First, *A Day*, or *time* set apart for *Gods service*. Secondly, the *seventh day*, or one in the revolution of *seven*. Thirdly, the particular *seventh* there mentioned, namely the *seventh* from the *Creation*. Fourthly, the strict *surcease* or *rest* from ordinary labours on that day.

Some time to be consecrated to God, moral

For the first of these: It cannot be denied, but that the very Law of Nature it selfe (to use the words of a [a] *Worthy* of our Church) requireth no "lesse the sanctification of *times*, then of *places*, "*persons*, and *things*. For which cause it hath "pleased God heretofore as of the rest, so of *times* "likewise, to exact some parts by way of perpe-"tuall homage. And that (as [b] *Aquinas*) *it is morall, that man should depute some time of his life for the service of God:* For there is in man a kind of *naturall inclination*, that to every thing necessary there bee a *time* assigned: as to our bodily refection, sleepe, and the like: Whence also to the *spirituall refection* of the soule, whereby the soule is refreshed in God, by the dictate of naturall reason, a man deputes some *time*. And so to have some times for holy Offices comes under the *Morall Law*, and is absolutely of the *Law of Nature* written in the heart of every man, being involved in that principle which even depraved Nature hath ever acknowledged; *viz.* that *God is to bee worshipped*. And therefore *Amesius* hath well observed that thus farre the time of Gods Worship falls under that precept which exacts the worship it selfe: and as God when hee *created* the world, is said to have *concreated* time with it:

[a] *Hooker. p.378.*

[b] *Morale est quantum ad hoc, quod homo deputat aliquod tempus vitæ suæ advacandum divinis, &c. Aquin. 2.2. q.122.*

Medul. Theol. l.2. c.15.n.4.

so

so when he ordained *religious actions*, hee appointed also to the same *a time* for them, as a *necessary circumstance*, without which they could not bee performed. And as the *time* in which such actions are done, so that some *Day*, or *Dayes* should be destinated and set apart for the more *solemne performance* of those *actions*, may seeme to bee a dictate of the same *Law of Nature*: in as much as the *Heathens* who had no other guide but the *Law of Nature*, had their solemne *Feasts* and *set Dayes* in all ages consecrated to the worship of their Gods; whereby they manifested (though not the knowledge of the true God, yet) their acknowledgement of that Principle, *That God is to bee worshipped*, and the conveniencie of assigning some *Dayes* peculiarly to that end.

One day in seven not absolutely Morall.

For the second: That *one day* in the revolution of *seven* should be thus set apart: this cannot bee said to bee *absolutely* of the *Law of Nature*: *Nature* being ignorant of this, without the instruction of the *written Law*, in which God hath revealed his pleasure, concerning the [*Quota pars*, or] how much of our time hee requires to bee consecrated to Him: And this will easily appeare to any that doth without prejudice consider it. For it is an easie thing to give an estimate of what *Principles* are *naturall* and written in the hearts of all men; and what are gotten by *instruction*, *discipline*, and *information*: Now men may by the *light of Nature* from the *creature*, climbe up to the knowledge of the *Creator*, and from the nature of *God* conclude his *worship*, and from the nature of his

Worship, conclude a *time* (as to all other things) to be due to it. But to goe further, and to determine *what part of our time*, wee cannot. For it will not follow that because *some time* is due, therefore the *seventh day* more then the *eighth* of every moneth, which was observed by the [a] *Grecians* in honour of *Neptune*, or any other day, above, or under that number. And for this cause it is (saith Saint *Chrysostome*) that in the giving of this Commandement concerning the *Sabbath* (which hee calls *a Precept not made known to us by our conscience*) God added a reason, as *because God rested the seventh day from all his worke*; and againe, *because thou wast a servant in Egypt, &c.* Whereas in those Precepts that are *purely morall*, as when he saith, *Thou shalt doe no murther*, he onely gives the Precept, without giving any reason at all. Why so? (*saith that Father*,) because our *conscience* had taught us this before; so that God speakes, as to those that knew and understood reason sufficient for the Prohibition. Neither doth *Eusebius* (though alledged by some to that purpose) any way contradict this, when hee saith, That not onely the *Hebrewes*, but all almost, both *Philosophers* and *Poets* acknowledged the *seventh day* to be *sacred*: For here it is not questioned, whether the *Gentiles* which wanted the law of God to informe them, did hold the *seventh day* as hallowed, but whether they were induced by the instinct of *Nature* so to account it; or that so accounting it, they held themselves bound to consecrate *that*, more then any *other* to the worship of God: The *Gentiles* (as *Eusebius* as large

a *Plutarch in vit. Thes.*

S. Chrysost. Ανδριάντων ιβ. *tom. 6. p. 542 Edit. Savil.* Deut. 5. 15. & 24. 18.

Euseb. de Præparat. Evangel. lib. 13. c. 7.

large declares) came to the knowledge of it from the *Iewes*, and did in that, as in other things, become their *Imitators*, and receive it into their manners. Or upon ſome other ground or ſuperſtition they might account the number of *ſeven* to be ſacred; as becauſe by that number the *Planets* (which they honoured as their chiefeſt *Deities*) were terminated: for which cauſe (we know) by their names they intituled their dayes. But what ever were the motive, as it is without all queſtion, that the *Gentiles*, as well as the *Iewes*, held the number of *ſeven* in great veneration, accounting it the number of *perfection*, and full of myſteries; So it is as unqueſtionable, that by the light of *Nature* they knew not that that part of our time was to bee ſeparated to Gods ſervice. And therefore *Zanchius* ſpeakes more inconſiderately then beſeemes his learning, when hee ſaith, That *Nature* teacheth all men to conſecrate *one day of ſeven* to the externall worſhip of God: Which, others (and among them *Ameſius*) better conſidering acknowledge to be onely of *poſitive* right, and *morall*, not in regard of *nature*, but of *diſcipline*, as comming under that ranke of *Morall* Precepts, which need inſtruction to help naturall reaſon to know, and judge of them. Now, albeit *Calvin* (who in this as in other things, wants not his followers) thinks the *ſeventh day*, not to be ſo ſtood on, as that hee would *tie* the *Chriſtian world* preciſely to that: Yet there are many grave and judicious *Divines*, both *Ancient* and *Moderne*, that judge the inſtitution of *one Day in ſeven* to bee ſo

S. Aug. de civit. lib. 11 cap. 31. Hieron. in Amos 5.

Zanch. in quartum Precep.

Med. Theol. l. 2. c. 15. n. 6

Inſt. l. 2. c. 8. D. Calvins opinion of one in ſeven.

so farre morall, as that it doth binde the Church perpetually and immutably. Thus among the Ancients Saint *Chrysostome* upon those words, *And God blessed the seventh day and hallowed it*, *Gen.2.3.* "*Here*, saith hee, *from the beginning God intimates* "*to us this Doctrine, instructing us to separate and* "*lay aside one day in the compasse of every weeke for* "*spirituall exercises.* And among our *moderne Wri-* "*ters* that admired *Hooker*, saith; *That we are bound* "*to account the sanctification of one day in seven, a* "*duty which Gods immutable law doth exact for ever.* Thus hee, with many others, whose judgements I honour, yet dare not herein wholly subscribe to them: For the *Law* exacting the observation of *one day* in *seven*, being onely *positive* (as must needs bee granted) cannot containe in it selfe any perpetuall obligation. For all Lawes of that nature (though made by God himselfe) admit mutation (at least) when the *matter* concerning which, or the condition of the *Persons*, to whom they were given, is changed: Now the *Day*, concerning which this Precept was given, together with the *State* of the *Church*, to which it was given, being changed, I see no reason, why the proportion of *one in seven*, should be simply and in it selfe *immutable*; Yet thus much I willingly grant them, that (*some time* to bee set apart for Gods worship, being *absolutely* of the *Law of Nature*) that *proportion of time*, which *God himselfe* made choice of for his *owne People*, is the *fittest* that can bee imagined: and Nature informed by God, cannot but acknowledge His *wisedome*

Ἤδη ἐντεῦθεν ἐκπρο οιμίων αἰνιγματωδῶς διδασκαλίαν ἡμῖν ὁ Θεὸς παρέχεται παιδεύων τὴν μίαν ἡμέραν ἐν κύκλῳ τῆς ἑβδόμαδος ἁπάσης ἀνατιθέναι καὶ ἀφορίζειν τῇ τῶν πνευματικῶν ἐργασίᾳ &c. *Eccl. Pol. p. 379.*

dome and *goodnesse* in this choyce, in that he hath so attempered it, that neither the long space betweene can make us forget our duty to him, nor the quick returne of it hinder our providing for the necessities of nature. And hereupon the *Church of Christ* hath taken it as an obligation belonging to them, and that (as it is in our *Church* "*Homily*) *Gods will and commandement was to have* "*a solemne time, and standing day in the weeke, where-* "*in the people should come together, and have in re-* "*membrance his wonderfull Benefits, and render him* "*thanks for them as appertaineth to loving, kinde, and* "*obedient people.* Thus farre then, this Commandement extends to us Christians, as well as to the Jewes, in as much as to consecrate some part of our time to God, is *morall*; and a *seventh* part, though not *morall*, yet *fitly chosen*, and appointed by God, and observed by the *Church of Christ* (not as simply immutable, yet) as most worthy to bee retained.

Hom. of the place and time of Prayer. Part. 1.

For the third particular. The particular *seventh day* there mentioned, that is, the *seventh day from the Creation*; This cannot be said to be *morall* any way, but is *ceremoniall* and temporary, and expired with the dissolution of the *Iewish Church*. And this is generally confessed by all, whom the heresie of *Iudaisme* hath not infected: and the mutation of the Day approved by the practise of the *Christian world* ever since the *Apostles* times, is a sufficient disclaime to the *morality* of it.

The 7. day mentioned in the Commandemēt not morall.

For one of these three must needs hence be inferred. Either that that which is *morall* may bee

changed; or that the *Church of Christ* hath now for this sixteen hundred years *erred* in the *change* of it; or lastly, that the particular day prescribed to the Jews was *Ceremoniall*, and not perpetuall. The first, no man will say that understands the nature of *morall* preceps, and their dependance upon the *Law* of *nature*, which is one and the same with all men every where, and in all ages, and in that regard immutable. And hee deserves not the name of a Christian that dares affirme the *second*. It remaines therefore that we pitch upon the *third*, & confesse that herein that *Commandement* was *Ceremoniall* & not perpetuall. But besides the practise of the Church we have the warrant of the *Apostle* S. *Paul*, who ranks the *Sabbath* among the *shadows* of things to come whereof the *body* is *Christ*. " *Now the body had* (they are the words of the late learned " Bishop of *Winchester*) *the shadows vanish: that* " *which was to come, when it is come, to what end any figure of it? it ceaseth too. So that to hold the shadow* " *of the Sabbath is to continue, is to hold that Christ the* " *body is not yet come.* Neither can the force of this place bee avoided by saying that the Jewes had other *Sabbaths* that were there meant, as the *Sabbaths* of *Weeks*, and *the first* and *last dayes* of their great *feasts* which were called *Sabbaths*. For the *Apostle* speaks indefinitely of the *Sabbath dayes*, & hath not there left any ground to raise any distinction upon, or to shew that hee aimed onely at *them* more then *this*. That hee speaks there in the *plurall number* will not *help* this shift, but rather *crosse* it: it *helps* it not, because we know it is usu-

Col. 2. 16, 17.

+ L. Andrews Speach against *Trask* p. 72.

Elton. p. 91 D. *Williams* p. 299. *Ames. loco supra cit.*

all

all in the new [a] Testament to use that number when the *Sabbath* in question is spoken of: it *crosseth* it rather in that being in the *plurall number* it may rather seem to comprehend all their *Sabbaths* whatsoever they were: and so to be far from excluding this. The place then is cleare, and alone sufficient to prove the point in hand: To which I will only add; that the reason drawn from the example of God, who rested upon the *Sabbath day*, namely, when the *Creation* was finished, endured only till the time of the *new Creation*, in which all things were *made new* by *Christ*; at which time it ceased, or at least, a second reason taken from that *new Creation* coming in place, the former both reason and day (become now old) are *passed away, and behold all things are become new.* For this work of *redemption* or *new Creation* being the greater may deservedly take place of the other. And as the *Prophet Ieremy* speaking of the *deliverance* that God would vouchsafe his people from the *Babylonish captivity*, saith: "*Behold the dayes shall come (saith* "*the Lord) that it shal no more be said, the Lord liveth* "*that brought up the children of Israel out of Egypt:* "*but the Lord liveth which brought up the children of* "*Israel from the land of the North, &c.* So may we say of the *day* appointed for his *worship*; that the *day* wherein he finished the work of *Creation* shall no more bee observed, but the *day* wherein our *Lord Iesus Christ* by his resurrection from the dead finished the worke of our *redemption*, and begun a new life to be finished in all his members, who (as St. *Peter* tells us) are by his *resurrection* begotten

[a] Matt.12. 1,5,10,11, 12. Mark.1.21 & 2.23.24. Luk.4.16, 31.& 6.2. Act.13.14, &c.

2.Cor.5.17

Ier.16.14, 15.

1.Pet.1.3.

unto a lively hope of an eternall Inheritance.

Rest from labor why required.

The fourth and last thing in this Commandement and that which denominated the *day*, is the *resting* from ordinary labours. And this in regard of the divers ends it had, admits a divers consideration. 1. This *rest* may be considered as a *means* without which the duties of Gods worship cannot be performed. For seeing the generall and publike duties of piety and devotion, and our owne private businesses cannot both bee followed at once, there must bee such a *cessation* from ordinary labours on that *day*, wherein men are to performe those duties, as that thereby they be not *hindered* in the performance thereof: in which regard those works that in themselves, and at other times are not prohibited, are on that day *unlawfull*, so farre as they hinder a man from applying himselfe to *divine duties*; and therein are contrary to the observance of that *precept*, which requires the performance of them. And therefore when God commands a day to be dedicated to Him, he doth likewise in the same, command such a rest as a meanes necessary to that end. So that, thus farre it is connected with, and participates of the *morality* of that *Precept* that enjoines the duties for which it was appointed, and in this consideration wee are no lesse bound at this day, to *rest* from our labours on *the dayes* devoted to Gods solemne worship, then were the *Iews*, and (as Venerable *Hooker* saith) "*The voluntary scandalous contempt of that* rest *from* "*labour wherewith God is publikely served, we cannot* "*too severely correct and bridle.*

Aq. 2. q. 122. a.

2. An-

2. Another end of this *reſt* is mentioned, *Deut.* 5.14. *viz:* that there might be a time of *reſt* allowed to *ſervants* and *labourers* for their refreſhment. And this no leſſe concernes *us*, then it did *them*; for neceſſity of nature requires ſome time of remiſſiõ from labour: and religion teacheth us, to be *mercifull even to our beaſts*, and much more to our *ſervants* who are our brethren. But this is not ſo connected with the obſervance of the day of Gods publique worſhip, but that it may at other times be ſupplied, yet is then ſo farr requiſite, as it makes for the ſolemne performances of the duties of the day, that all, as well ſervants, as others, may joyne together in the ſervice of God: which while they doe, they at once enjoy the refreſhment of their bodies, and freedome to refreſh their ſoules, with holy and religious exerciſes. Pro. 12.10.

But this *reſt*, as it was preſcribed to the *Iews*, had yet a further *end*, in regard of which, it was exacted ſo ſtrictly, and beyond that which either the ſolemn ſervice of God, or the neceſſary refreſhment of labouring perſons did require. And that was *figurative* for the ſignifying of things *paſt*, *preſent*, and *future*.

1. *Things paſt*; and ſo it was a memoriall of Gods *reſting* from his worke of *Creation*: and as the day which they obſerved, ſo the ſtrict *reſt* upon that day ſerved as a *ſigne* of the common benefit of *Creation* which they thereby acknowledged to be Gods work; when they celebrated that day wherin God reſted from creating, & ſanctified it by an holy and totall ſurceaſe from their owne works.

Ex.20.11. And this end is assigned by God himselfe, and annexed to the commandement as a principall reason of the institution of it.

Secondly, it was a memoriall likewise of their *deliverance* out of Ægypt, so expressly said to bee *Deut.* 5.15. where, in the repetition of the Law, this reason is added instead of the former, and God is therefore said to command them to keep the *Sabbath*, that they might remember their *servitude* in *Egypt*, and their *deliverance* from thence.

Againe, the *Sabbath* was a *signe* also of their *present condition*, and a note to distinguish them from all other people, they being then the onely peculiar people of God, whom he had separated, and sanctified to himselfe: For a *signe* of which *peculiar sanctification* they were commanded to observe the *Sabbath*, as wee reade *Exod.*31.13. and *Ezech.*20.12.

Heb.4.9. *Vid. Aquin. in loc. ver.4* 3. Lastly, the *rest* of the *Sabbath* was a *Type* whereby was prefigured that *rest which remained for the people of God*, to bee purchased for them by Christ. Into which rest they which beleeve doe enter, and shall have the full possession thereof in the king dome of glory, when, after all their works

Rev.14.13. finished, they shall *rest from their labours*. And this *rest* the *Apostle* designing by the name of a *Sabbatisme*, intimates the prefiguring of it by that *Sabbath* which the people of God, under the Law, were to observe. So that, as the place of this Celestiall, and eternall *rest*, was shadowed out by the *promised Land*, so the *rest* it selfe, for the nature, and condition of it, was no lesse presignified by their

usuall

usuall *Sabbaths*. Now in relation to these good things which were thus vailed under the outward observation of this *rest*, it was very requisite that the *rest* whereby they were represented, should be, as strict as might bee; for *the more exact the figure is, the better it signifies*; and the more strictly the *rest* was observed, the more lively was the representation of those things, which it aimed at. To this if we add the condition of those, to whom it was enjoyned, we shall have the compleat reason, why it was with that *strictnesse* commanded and exacted, and the violation of it with such severity punished.

Figuræ debet esse exactæ, alioqui non bene significant. Bellar. t. 2. l. 3 c. 10.

For first, the *Iews* (though the people of God, and heire and Lord of all, yet being, as the *Apostle* saith, a *child, differed not from a servant*, and) as servants were to be held in bondage under the strict yoke of outward observances, and of this among the rest, *till the fulnesse of time came*, when *God sent forth his Sonne made of a woman, made under the law, to redeeme them that were under the law, that we might receive the adoption of sonnes.*

Gal. 4. 1.

Vers. 4. 5.

Secondly, the *Iews* by reason of their long abode in a place of continuall servile toyle, could not suddenly bee weaned and drawne unto contrary offices, without some impression of terror; whence the severity with which this duty was enjoyned, and the violation thereof punished, was to them most necessary. And besides, we know, that there is nothing more needfull, then to punish with extremity the first transgressors of those Lawes that require a more exact observation for many ages to come.

come. These considerations then being peculiar unto them, that *strict rest* which was thereupon exacted, being but *accidentally annexed* to the principall sanctification of the *Sabbath*, cannot belong unto us by vertue of that *Command* by which it was enjoyned them. And this is confessed even by those that stand most for the observation of the *Sabbath*: who grant that *the strictnesse of the rest on the Sabbath was Ceremoniall, and did belong to the Iewes onely, and is abrogated by the death of Christ.* So *Elton.* And *Amesius. It may be granted, that there was somewhat a more strict observation of the Sabbath commanded in those times, as fitted to the pedagogy and time of servitude, which obtaines not in all ages.* So he, and generally the most of those which propugne the Doctrine of the *Sabbath*.

Elton. p. 98. Potest quidem concedi arctiorem aliquam observationem Sabbati illis temporibus fuisse imperatam, pedagogiæ & servitutis tempori accommodatam, quæ omnibus seculis non obtinet. Med. Theol. l. 2. c. 15 n. 23. V. Perkins cases. l. 2 c. 16. §. 1.

To give a briefe and full resolution to the first question propounded. *viz. whether, and how farre forth the fourth Commandement concerning the Sabbath is morall, and perpetuall, and so belonging to us Christians.*

To the former part, I say the fourth Commandement is *partly morall*, and *partly ceremoniall*. To the *latter* I say: *First*, it is *morall*, and perpetuall that some time be dedicated to the solemne, publique worship and service of God. *Secondly*, that *one* day in the revolution of *seven*, be consecrated to this end, is not *morall*; yet very *convenient* and fitly observed, and retained by the Church of Christ. *Thirdly*, that the particular *seventh day*, which the *Iewes* observed, is neither *morall*, not fit to bee observed, being altogether abrogated and out

out of date, ever since the death of Christ. *Lastly*, the *resting* from ordinary labours, as it is connected with the duties of Gods worship, and a means without which, they cannot bee performed, is no lesse necessary on the dayes consecrated to that end now, then heretofore; but as it concerned the *Iewish Sabbath*, it is together with the *Sabbath* abrogated. So that *Christians* are not bound either to *rest* on that day, which the *Iews* did, or to *rest* on their owne *Sabbaths*, or dayes consecrated to Gods service, with the same strictnesse, which was enjoyned the *Iews* on theirs. Thus much shall serve to have spoken of the first generall question.

2 Question When and by whom the Lords day was instituted.

Having explained the nature of the *fourth Commandement* touching the *Iewish Sabbath*: I come now to speake of the *Lords Day*; in which, that which was *Morall* in that Commandement, is and ever hath beene observed by *Christians*. The *institution* of which, *when* and by *whom* it was, being the second generall part of our inquiry.

See Dr. *Williams* of the Church. p. 301.

And here all Divines are not of one opinion. Some ground *this* no lesse then the *Iewish Sabbath* upon the *fourth Commandement*, which (*say they*) includes both the *Sabbath* of the *Iewes*, and of the *Christians*: Because the *Lord* doth not say, *Remember that thou keep holy the seventh Day*, but *Remember that thou keep holy the Sabbath Day*; that is, the *Day of rest*: which before the comming of Christ, was the *seventh* from the *Creation*; but afterward, the *first day* of the weeke, or *Lords Day*.

But these men while they over greedily seeke

after a *divine foundation* for the *Lords Day*, doe not consider that they stretch the Precept beyond the intent of the Lawgiver. For though it bee granted that the Lord doth not say, *Remember to keep holy the seventh day*, but the *day* of *ceasing* indeterminately, yet seeing in the following explication which God added, it is determined unto that *particular seventh*, which was the *seventh* from the *Creation*, to which it expressly is referred, as to the speciall reason of the Institution: The *Sabbath* there cannot without forcing, and manifest absurdity, bee said to bee as the *Genus* to the *Iewish*, and *Christian Sabbath*, and to include both. For is it not manifestly absurd, and unbeseeming a rationall man, and much more the wisdome of the Supreame Law-giver, to say; *God in sixe dayes made heaven and earth, and rested the seventh, and for that cause sanctified the seventh day*; *Ergo*, Hee will have men in imitation of him to rest sometime (*viz. before the comming of Christ*) on that day whereon hee rested, and sometime (*viz. after Christs comming*) to rest on the day in which hee began to worke? Neither can this absurdity bee salved (as some have endeavoured to doe) by saying, There is alwayes *more meant* in the Precepts and prohibitions, then in words are expressed: for those things which are so *meant* without particular expression, must either bee *necessarily connected* with, or some way *subordinate* to that which is expressed, that so it may be included in it. Sure I am, it ought no way to bee *excluded*, as (wee see) this is by Gods owne *exposition* of

Cleaver Declar. of Christian Sabbath. P. 99.

of himſelfe, and the *reaſon* which he alledgeth, which can no way agree both to the *Iewiſh Sabbath*, and the *Lords Day*.

Againe, others urge the *Inſtitution* of the *Lords Day*, as founded upon *Gods ſanctification* of the *ſeventh day* at the Creation, which being before all *Ceremonies*, muſt (ſay they) needs binde *Chriſtians*, as well as the *Iewes*. But this labours of the ſame weakneſſe, and abſurdity, which the other did. For what *day* did God *ſanctifie* there? Surely not the *firſt day* of the *Weeke*, but the *ſeventh* from the Creation, which they muſt with the Jewes cry up againe, if they will have their argument hold good. But beſides this, the weakneſſe of this foundation appeares in that (as hath beene * ſhewed) they cannot prove that God inſtituted the *Sabbath*, and commanded it to bee obſerved from that time forward; but onely that *Moſes* there, relating the ſtory of the Creation, intimates the reaſon of Gods after Commanding his people to reſt upon that Day. And laſtly, granting that to bee the *Inſtitution* (which cannot be proved) and that not the *ſeventh day from the Creation* (as the words expreſly ſay) but *a ſeaventh* or *one* in *ſeven*, were thereby intended to be perpetuall, and to belong to us Chriſtians: If all this be granted, here will yet be but a partiall foundation, and no compleat *inſtitution* of that particular day which we obſerve: for, all this notwithſtanding, why might not the *ſecond, third, fourth*, or any other have beene obſerved, and yet that Inſtitution of one in ſeven no way violated?

Elton.p.90. Dod.p.127.

* Pag.15.

Others therfore (no doubt espying the weakneſſe of it) forſake this hold, and ſeeke for authority to prove it, to be of *Divine Inſtitution*, out of the *New Teſtament*. And among theſe *Ameſius* will have it to be done by *Chriſt himſelfe:* laying this for a ground worke, that *He alone could change the day of the Sabbath, that was Lord of it*, that is, *Chriſt*. So that according to him, Chriſt was the Author of this change, and that either *mediately* by his *Apoſtles*, whom he aſſiſted by his Spirit in the Inſtitution of it, no leſſe then he did in the Doctrine which they taught: or elſe (as hee holds to bee moſt probable) *immediately*, and in his *owne perſon*; and the probability of this he labours to prove by divers Arguments; wherein hee doth (as one hath well obſerved in the like caſe) as if one ſhould demand a Legacy, by force and vertue of ſome written Teſtament, wherein there being no ſuch thing ſpecified, he pleades, that there it muſt needs be, and bringeth arguments from the love and good will, which alwayes the Teſtator bore him; imagining that theſe or the like proofes will evince a Teſtament, to have that in it which other men by reading, can no where finde. Certainely it is a bold and a ſtrange courſe, for men to adventure to argue, that God muſt needs have done the thing, which they imagine was to bee done: whereas in matters that concerne the actions of God, the moſt dutifull, and ſafe way on our part, is to ſearch what God hath done, and with meekneſſe to admire that, rather, then to diſpute what he, in congruity of reaſon, ought to doe.

Ameſius Medul. Theol. l. 2. c. 15. n. 27.

doe. He might therefore have ſpared all the reaſons hee brings, and in ſtead thereof, to have alledged one place out of the *New Teſtament*, which doth command the *change* of the *Day*, eſpecially ſeeing he denies it, (and that for many reaſons by him there urged) to bee an *unwritten Tradition*: which ſeeing hee doth not, nor indeed can doe, what doth he elſe by all his arguments, but endeavour to lay an aſperſion of imperfection upon the *Scriptures*, and of neglect in *Chriſt* himſelfe of that Office, which as the great Prophet of his *Church* belonged to him? As if, unleſſe hee had beene as carefull to appoint the obſervation of this day, as *Moſes* was to appoint the old *Sabbath*, hee could not (*abſit verbo blaſphemia*) bee as faithfull in the houſe of God, as *Moſes* was. But farre bee ſuch blaſphemous thoughts from us, farre bee it from us to meaſure the *faithfulneſſe* of our bleſſed *Saviour* by our *phanſies*: or to judge him *unfaithfull*, becauſe hee did omit that which our ſhallow conceits judge neceſſary and fit for him to doe. Wee know that the *high Prieſt of our profeſſion, Chriſt Ieſus, was faithfull to him that appointed him, as alſo Moſes was faithfull in all his houſe*. And this *faithfulneſſe* of his was by him ſufficiently demonſtrated, in that he fully declared the will of his Father to the world, in all things to be beleeved and done, and ſhewed *how*, and *what* worſhip Chriſtians muſt give unto God, though the circumſtances of that worſhip, as *Time* and *Place*, (in as much as concerned the particular deſigning of either) he left to be determined by the *Church*, whom he promiſed Heb. 3. 2.

to be with to the end of the world. And as he cannot be said to be lesse faithfull in the house of *God*, then *Moses* or *Solomon* (who provided the one a *Tabernacle*, the other a *Temple*) because he did not appoint *set places* for Gods worship; so neither can hee be justly taxed for not appointing the *set times* for the same; these two circumstances of time and place, being of equall necessity and use, and joyned together by God himselfe, *Lev.*19.30. *Yee shall keep my Sabbaths, and reverence my Sanctuary. I am the Lord.* Neither is the difference of *places* more now taken away under the *Gospel*, then of *times*. But as the true worshippers of God are not tied to worship either in *Ierusalem*, or any other peculiar place, but may worship him in *spirit and truth in all places*, lifting up *pure hands*: so neither are they tied to any speciall *time* or *day*, but may *pray continually*, and at all times. And therefore they, who are so indifferent for the *place*, that they can be content to account a *Wood*, a *Parlor*, or a *Barne*, place good enough for Christians to meet in, for the performance of Gods publick worship, have no reason to complaine for want of a *set day*, or *time*, for the same purpose. The truth is, that that peculiar blessing which God once bestowed upon the *Sabbat ho* of the *Temple*, and thereby differenced them from all others, is enlarged to all *times* and *places*; and any day and place may, by the Church, bee dedicated and set apart for Gods worship; and being so dedicated, and set apart, they inherit that *holinesse* which was once peculiar unto them, in relation to the duties then and there perfor-

Iohn 4.

1. Tim. 2. 8

1. Thess. 5. 17.

Difference of times and places how taken away under the Gospel.

performed to God, who, in regard of the abundance of grace vouchsafed now in the time of the *Gospel*, may bee said to bee more present at such times, and in such places, then heretofore in those of his owne assigning. But it was not necessary that *Christ himselfe*, or his *Apostles from him*, should by expresse *precept* particularly design either of these: if any think such precept to be necessary, let them shew the *place of Scripture*, where such *precept* is to be found, or else confesse the *Scripture* to be *deficient* in things *necessary*, and so forsake their colours of *reformation*, and passe over into the Campe of the *Romanists*. If they be ashamed of this, let them learne and confesse: That, however it be necessary that *some time* bee dedicated to Gods service, yet the *determination* to this or that particular day, is not necessary to bee defined by *Scripture*: which they may perhaps the more easily bee brought to see, if they consider, that in this it is no otherwise then it is with other things of *equall necessity* with this in the generall (as the *Sacraments*, *Fasting*, and *Prayer* it selfe) which yet for the particular, *when* and *how often* they are to be used, is not any where in *Scripture* defined, nor necessary so to be.

Amesius loco supra cit. n. 30.

But some, who will have the *Lords day* so called, because Christ himselfe instituted it, say, "*That*, "*the Apostles, by the authority of that Spirit, that al-*"*way assisted them in their ministeriall office, did al-*"*ter the day, and themselves kept, and ordained it to* "*be kept in all Churches, as may appeare*, 1. Cor. 16. 1. "*where he saith, Every first day of the weeke, when* "*yee meet together*, &c. But certainely, it is most evident,

Dod. p. 133.

evident, even to a vulgar conſideration, that no ſuch thing doth appeare out of that place. For, what doth Saint *Paul* ſay there? That hee would have Chriſtians *meet* every firſt day of the weeke, to ſerve God? No ſurely there is not a word of *meeting* in the Text, but what is foyſted in, to deceive the credulous Reader. That which S. *Paul* ſaith, is, That on that day hee would have every one *lay by him in ſtore, as God hath proſpered him.* This implies neither the *meeting* together of the Church on that day, nor the performance of any *religious duty*; but onely a *repoſiting* or *laying up*, and that not in a *Common banke*, but every man (παρ' ἑαυτῷ) *by himſelfe.* * Againe, grant that St. *Paul* (as hee did not) had enjoyned Chriſtians to *meete* on that *day*: and at their *meeting* to make a *Collection* for the poore; yet could not this ſerve for a ſufficient *inſtitution* of that *Day* to ſucceed the *Iewes Sabbath*: unleſſe ſuch *collections* did involve in them all the ſervice of God, on that day to be done, or were ſo connected with them, that they could not bee ſeparated: which no man, I ſuppoſe, will affirme. To leave theſe therefore, who out of an over-weening conceit of the day, are willing to catch at any ſhadow that may ſeeme to countenance it, and gaine to it the reputation of *Divine inſtitution*; Let us pitch upon that which is certaine, which though it riſe not ſo high, as an immediately divine authority, yet is ſufficient to ground our practiſe upon, and to exact the due obſervation of the Day.

First, then it is moſt certaine, that our Bleſſed Saviour

* See *Saint Chryſoſtome* upon that place, who ſaith, οὐκ εἶπεν εἰς τὴν ἐκκλησίαν φερέτω &c. and a little after, ποιήσον σε τὴν οἰκίαν ἐκκλησίαν, τὸ κιβώτιον γαζοφυλάκιον, &c.

Saviour did honour this *day* with his most glorious [a] *resurrection*, and by his often [b] *apparitions* upon it to his Disciples: and thereby (as it were) pointed out this day to his Disciples, as worthy to be made choice of to be celebrated in honour of him: who on that day began his glorious exaltation, after his triumph over Principalities and powers, upon his Crosse whom he there spoyled, having nayled to it, and thereby cancelled, the hand-writing of Ordinances that was against us; that is, the *obligation* to observe the *Iewish rites* and *ceremonies*, and among these their *Sabbath*: which from that time forward, the *Apostle* would have no man to judge *Christians* in: who, as they were freed from it by the *death* of Christ, so by his *resurrection* they had ground sufficient ministred to direct them to the observation of a *new Festivall*. Whence S. *Augustine* saith, *The Lords Day was declared —— to Christians by the resurrection of our Lord, and from that time began to be celebrated.* So that, for ought that appeares, our Saviour did not *command* the first day of the weeke to be observed. He did onely (to use the words of the same Father) *Vouchsafe to demonstrate, and consecrate it*; or (as he else-where speakes) *The raising againe of our Lord, promised us an everlasting Day, and consecrated for us the Lords Day.*

Secondly, it is no lesse certaine that the *Apostles* (upon this ground no doubt) did *observe this Day*, and had thereon their *holy assemblies*, as *Acts* 20. 7. And that for the same cause the *Apostle* designed it for the *storing up of their almes*,

a Mat. 28. 1. Mar. 16. 1. Joh. 20. 1.
b Joh. 20. 19. 26.

Col. 2. 14. 15.

Ver. 18.

Ad Januar. epist. 119. c. 13. Dies Dominicus Christianis resurrectionis Domini declaratus est, et ex illo habere cepit festivitatem suam.
Demonstrare & consecrare dignatus est. Ibid. c. 9. Dominus resuscitatio promisit nobis aeternum diem, & consecravit nobis Dominicum diem. Id. de verbis Apostoli. Serm. 15.

that the *memory* of the *benefits* which on that *day* they obtained, might make them more *readily contribute* to the necessities of their brethren, as Saint *Chrysostome* hath observed upon 1 *Cor.* 16. 1. And *lastly*, that in the time of the *Apostles* it obtained the name of the *Lords Day*, as appeares *Revel.* 1. 10.

Thirdly, that the *ages* of the *Church immediatly after the Apostles* (whether by *constitution*, or onely in *imitation* of them, is not knowne, nor much materiall) did observe this *Day*, as the *Christians Festivall*; stiling it the *Lords Day*, and conveighed the same practise by continuall succession even to this day: as the late learned *Bishop* of *Winchester* shewes, avowing it on his credit, *That there is not an Ecclesiasticall Writer in whom it is not to be found.*

Speech against *Treske. p.* 74.

Wee finde thus much then without contradiction. That it hath beene the practise of the *Christian Church*, to observe the *Sunday* or *Lords Day*, and that *ever since*, yea *in* the very *Apostles times*: a practise warranted by the *example* of the *Apostles*, and the *honour* vouchsafed to that day by our *Blessed Saviour* himselfe. Whence we may conclude with a late learned Divine, *That the Christian Church did not erre, when in stead of the Sabbath it appointed the Lords Day to be observed; of which, there is mention made in the Scripture, though there be no Precept for the observation of it.* In which words of his, I will observe *three things. First*, that hee saith, [*the Church*] not the Apostles, or Apostolicall men: (for though that be most pro-

*Pet. Mart. Thes. in Exod. 20. Non erravit Christiana Ecclesia, cùm loco Sabbathi, statuit observandũ Diem dominicum, cujus in sacris literis mentio habetur, quamvis de ejus observatione præceptum non extet.

bable,

bable, and hath for it the authority of Saint [a] *Augustine*, and for that it hath beene ever observed by the Church, it may justly be ascribed to them, yet) because if they did it, they did it not as therein reporting the *immediate* [b] *Precept of Christ*, nor by any power that was *properly Apostolicall*, but by vertue of their *Pastorall* power and office, which was common to them with their Successours, it may be termed an *Ordinance of the Church*; and it little concernes us to know whether it were delivered by the *Apostles* themselves, or their next *after-commers*.

Secondly, The *Church appointed this Day*, but whether at the first by expresse *constitution* it were commanded, or by *custome* onely observed, it appeares not. [c] *Aquinas* attributes it to both: and how ever, thus much is out of question, that this *custome* or *constitution* was afterward by many [d] *Canons* of the Church, and *constitutions* of Christian [e] *Emperours* ratified and approved, and many things ordained tending to the right and due observance of it.

Thirdly, That the *Christian Church did not hereinerre*, as having sufficient to *warrant* it out of *Scripture*, though there be no *Precept* for it. Yea, and if the *Scripture* did yeeld no *example* of this practise, or other *ground* for it in particular, yet had not the Church *erred* in ordaining it. For things pertaining to *order* & *decencie* in the *Church* (such as is among others, the particular determi-

a *Serm. de Temp.* 251. *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum rectissimè creditur.—Id. de bap. contra Don. l.* 3. *c.* 24. *& l.* 5. *c.* 23.

b *Field* of the Church *p.* 377.

c *Observantiæ Dici Dominicæ in vet. lege, succedit observantia Sabbati, non ex vi præcepti et legis, sed ex constitutione Ecclesiæ, & consuetudine populi Christiani. Aquin.* 2. 2*q.* 122. *ar.* 4.

d *Concil. Nicen. can.* 20. *Laod. Can.* 29. *Aurelian.* 3. *Can.* 21. *Marisc. Can.* 2.

e *Euseb. de vitâ Constan. l.* 4. *c.* 18.

nation of the *set times* of Gods worship) being *undetermined* in the word of God, are in the *power* of the *Church* to be ordered; so as they be done according to the *generall Lawes* of nature, and without contradiction to any *positive Law* in Scripture. Neither is it *derogatorie* to the *word of God*, or any whit detracting from the *perfection* of it, to affirme, that (though it sufficiently and abundantly containe in it *all things necessary to salvation*, yet) it hath left a number of other things, free to be ordered at the discretion of the *Church*. And as to take from the *Scripture*, the sufficient determination of things *necessary to salvation*, were an injurie, and an impairing of that honour which *God* challengeth to his *Word*, and the *Church of God* hath ever deservedly yeelded to it; so it were no lesse injurie to the *Church of Christ*, to abridge it of the power of determining of this and such like things, which being not of *absolute necessity*, are yet *convenient* and *profitable*. For this prerogative and power, the Church of God hath ever obtained and enjoyed, (even when it was most obliged to hold to the letter of the Law, prescribing the Ceremonies belonging to the service of God) that it might without imputation of *adding to*, or *altering* the law of God, from time to time appoint sundry *rites* and *observances*, not any where prescribed in the *Law*. Such were the appointment of the *houres* for the *dayly sacrifices*; the building of *Synagogues* throughout the land, to heare the word of God, and to pray in, when they came not up to *Ierusalem*: the Feast of the

S. August. Epist. 86. ad Casulan.

See *Hooker* p. 92. p. 95. & p. 121.

Dedi-

Dedication which was ſolemnized even by our *Saviour*, and yet never ſpoken of in the Law: and many more which the *Church*, without any particular command, only following the light of reaſon, in her diſcretion judged meet. And certainly, the *Church of Chriſt* hath not now leſſe power, or priviledge then the *Iewiſh Church* then had, to which it is no way inferiour, but farre ſuperiour in regard of the meaſure of grace, and the preſence of the ſpirit of Chriſt, by which it is aſſiſted, as in other things, ſo in ordaining Lawes for the edification of the Church. Ioh. 10. 22.

Now, leaſt any ſhould thinke it a matter of indifferencie to obey, or diſobey the *Orders* of the *Church*, which are thus conſtituted without the expreſſe command of God in Scripture, and that the tranſgreſſions of ſuch *Conſtitutions* are no ſins; I will cloſe this point with that which worthy *Hooker* (from whom I have borrowed the greateſt part of this laſt diſcourſe) hath judiciouſly and fully delivered to this purpoſe. *Vnto Lawes thus made* (ſaith he) *and received by a whole Church, they which live within the boſome of that Church, muſt not thinke it a matter indifferent either to yeeld, or not to yeeld obedience. Is it a ſmall offence to deſpiſe the Church of God? My ſonne keepe thy Fathers commandement*, (ſaith Salomon) *and forget not thy Mothers inſtruction, binde them both alwayes about thine heart. It doth not ſtand with the duty which wee owe to our Heavenly Father, that to the Ordinance of our Mother the Church, we ſhould ſhew our ſelves diſobedient. Let us not ſay we keepe the commandements of the one, when* Eccl. Pol. l. 3. §. 9. p. 107. 1 Cor. 11. 22. Pro. 6. 20.

wee breake the Law of the other: for unlesse we observe both, wee obey neither. —— Yea that which is more, the Lawes thus made, God himselfe doth in such sort authorize, that to despise them, is to despise in them Him. Thus, hee with much more to the same purpose. Which I therefore thought good to adde, that no man might think that while I ascribe it to its true Originall, I goe about to *impaire* the authority of it, or to *withdraw* any thing from the *due observance* of it. And thus I have done with this second question, *viz. When and by whom the Sunday or Lords Day was instituted.*

These things thus discussed and cleared, it may now seeme superfluous to enquire into the *liberty* that wee Christians have, how farre it may justly be extended in regard of ordinary labours upon the Sunday. For if it be granted that the *strict rest* on the *Sabbath* was *ceremoniall*, and abrogated with the Day; and that the Day which we keepe is not by vertue of the *fourth Commandement*, but by the *custome* or *constitution* of the *Church*: It will not be hard for any to conclude, that Christians are not bound to rest on that day from all works, further then the *duties* of the day, and *they who enjoyned* it, require. Yet for more full satisfaction, I will adde some-what more particularly, concerning those two Questions that remaine: To enquire then first, *What works the Iews might doe on their Sabbath.*

3. *Quest.* What Works the Jewsmight do on their Sabbath.

This wil easily be dispatcht, in as much as herein the Scripture is very plaine, and little or no difference of opinion among Divines: Yet will it not

not be altogether needleſſe, in regard that the *liberty* we now have under the *Goſpell*, when it is compared with theirs under the *Law*, will the better appeare.

Now theſe *works* are fitly reduced under three heads. The firſt of which are *Works of neceſſity*, ſuch as could not well be deferred or prevented. Of which ſort are reckoned divers, which, how ever Phariſaicall ſuperſtition had prevailed with the people to ſcruple at, yet, were never, in the intention of the Law-giver, prohibited them, as may appeare by the doctrine and practiſe of our *Saviour*; who was both wayes the *beſt expoſitor* of the *Law*, and who both wayes came, not to deſtroy, but to *fulfill* it. And among thoſe thus allowed by our Saviour we finde, the *providing of foode* in the caſe of hunger; the *watering* (and by the like reaſon the *foddering*) of *cattell*, the *ſaving* them from *imminent danger*. Whence by *analogie* and congruity of reaſon, we may conclude the lawfulneſſe of many more things of the like nature: as that of *Mattathias* and his company, reſolving to fight upon the *Sabbath* to ſave their lives. So the *quenching* of an houſe on fire, the *ſaving of corne*, and other *neceſſary ſubſtance* from periſhing, and the like. To which we may adde [*works communis honeſtatis*, as] the *decent attiring* of our ſelves, and all other works which neceſſity of nature hath impoſed upon men, and thereby allowed as fit to be done.

See D. *Willet* on Exod. 20.

Mat. 5. 17
Math. 12. 1
Luk. 13 15.
Luk. 14. 5.
1 Macc. 2. 41.

The ſecond ſort of workes permitted them, were *workes of mercy and charity*: as to *viſite the ſicke*,

Luk. 13. 11
John 5. 8.

ſicke, *heale the diſeaſed*, and the like: which wee finde approved by our *Saviours* often practiſe; and together with thoſe before-mentioned, juſtified by that *axiome* of his: [a] *The Sabbath was made for man, and not man for the Sabbath*: that is, (according to *Eraſmus*'s Gloſſe) *it is fit that the obſervation of the Sabbath ſhould give place to mans benefit, and not that man ſhould periſh for the Sabbath*: as alſo by that of the *Prophet* by him cited: [b] *God will have mercy and not Sacrifice*: that is, rather have the miſeries of men releeved, then the letter of the Law obſerved.

a Mar. 2. 27

Æquum eſt ut Sabbati obſervatio cedat hominum utilitati, et non homo Sabbati cauſa creat. Eraſm. Paraph. in locum.

b Hoſea 6. 6

c Act. 13. 27.

The third and laſt ſort of works, were *workes of piety*, belonging to the ſervice of God, as to [c] *reade the Law*, to *teach* the people, to *circumciſe* children, to *offer Sacrifice*, with their attendants, as to *make fires* for them, to *ſlay* and prepare the *beaſts*: for theſe works though *ſervile* in themſelves, being directed to the *ſervice of God* were *ſacred*, and no way violating the *Sabbaths reſt*. So our Saviour teſtifies, that notwithſtanding theſe works done by the Prieſts in the Temple, yet the [d] *Prieſts were blameleſſe*, and not tranſgreſſours of the Law: And the Iews had it among their *traditions*, that *in the Temple there was no Sabbath*. Intimating that the *Sabbaths reſt* muſt give place to thoſe things which were to be done by the Prieſt in the Temple for the ſervice of God.

d Mat. 12. 5

Hinc definitio eſt Iudaicarum traditionũ. In templo non eſſe Sabbath. Fr. Lucas in loc.

Having ſeene what might be done on the *Sabbath*; let us now ſee, whether, and what *liberty* Chriſtians now have on the *Sunday*, and how farre that liberty is to be extended, which is the laſt part of our Inquiry.

4. *Queſt* What liberty Chriſtians have on the Sunday.

And

And here though some few (transported with a heedlesse zeale of maintaining the dignity of this day) have not stucke to affirme that the *Iewes had as much liberty as we have, & that we are as much restrained, as they were:* Yet the most, even of the strictest, and most precise exactors of the *Sundayes rest*, doe grant a *liberty* which Christians now have, more then the *Iewes* had. But *what liberty this is, wherein it consists, and how farre to bee extended*, is not on all hands agreed upon.

True Church p. 300.

Some there are who when they come to define this liberty, they pin it up within so narrow a roome, that it proves either none at all or to no purpose. *Amesius* saith; *There is nothing can bee brought out of Scripture concerning the strict observation of the Sabbath, which was commanded to the Iews, which doth not in the same maner belong to all Christians, except the kindling of fires, and the dressing of ordinary diet.* And these, he thinks it probable too, that the *Iewes* might ordinarily doe on their Sabbath, *though upon speciall occasions they were forbidden them:* so that he seemes to retract that liberty which before hee granted them. But others doe freely grant these, and some few like them, as *making of beds, carrying of burthens*, (to wit, on speciall, and urgent occasions) and these they allow by this name of *works* of Christian liberty. [*Egregiam vero libertatem!*] A great liberty (no doubt) and worthy that precious blood by which it was purchased!

Medul. Theol. l. 2. c. 15. n. 24.

Praeter accessionem ignis, & cibi communis apparatum.

Elto. p. 101 Perk. Cases. c. 6

But *two things* may here bee demanded. *First*, how it will appeare that *Christians* have this *liberty* 1.

berty? And here (for ought I can see) we must be contented to take their own authority: for Scripture they alledge none to purpose. Those two [a] places which are cited by *Elton* on this occasion speake no such thing; and besides, that which is there said (whatever it bee) proves no peculiar liberty belonging to Christians, which the *Iewes* had not. For in them our Saviour justifies his Disciples from transgressing the *Sabbath* which was then in force, but doth not shew what might bee done afterward, when by his death the *Sabbath* should be abrogated. If they alledge that our Saviour bad the *sick man* on the Sabbath, *to take up his bed*, (which may seeme to have some reference to *making of beds*, or *carrying of burthens*) It may bee answered, that our Saviour doth not there shew what might ordinarily bee done; but by his authority gives a *speciall dispensation* to the sick man to take up his bed, &c. without which *dispensation*, the man could not have beene excused from *breaking* the *Sabbath*. So that here is no certainty (according to their principles) for any thing to bee done, which the *Iewes* might not doe, but that men must (for all their pretended liberty) either *Iudaize*, or else adventure for this *small libertie* with a doubting conscience.

a Matt. 12. 1, 2, 3. Mar. 2. 27.

Ioh 5. 8.

See *Fran. Lucas Brugens.* upon the place.

2

Secondly, It may also bee demanded. How wee shall know that *onely this liberty* is allowed *Christians?* This also wee must take upon their credit. For reason or Scripture they alledge none at all. And if they, without either reason or Scripture shall take upon them to *give Lawes* to the Church of

of God, and preſcribe *bounds* to Chriſtian libertie; I ſee no cauſe, why wee may not upon ſolid grounds of Scripture and reaſon, aſſert that *liberty* which of right belongs to us, as purchaſed by the all-precious blood of our deare, and bleſſed Saviour.

What reſt is required on the Lords day.

And this will appeare if wee conſider *what reſt* or *ceſſation* from labours is on this day required: *Firſt* then, for that it is a day of Gods publique, and ſolemne worſhip to bee performed by the *whole Church*, which cannot (as hath [a] been ſhewed) bee performed, unleſſe there bee a *vacation* from ordinary and common workes, a *vacation* therefore and *reſting* from theſe, as they are *impediments* to Gods ſervice, is on that day required, as neceſſary. Yet not ſo neceſſary, no not in the times of publique Aſſemblies, but that the [b] *works which neceſsity impoſeth upon men, and rarer occaſions in mens particular affaires, ſubject to manifeſt detriment unleſſe they bee preſently followed, may, with very good conſcience draw men aſide ſometime from the ordinary rule; conſidering the favourable diſpenſation, which our Saviour grounds upon this Axiome. The Sabbath was made for man, and not man for the Sabbath.* Which rule, if it held for the *Iews* on their *Sabbath*, is certainly no leſſe in force at this day for *Chriſtians*. In the uſe of which notwithſtanding, ſome *cautions* muſt bee obſerved. As *firſt*, that men pretend not *neceſsity* or *charity*, when it is *covetouſneſſe*, or a *careleſſe neglect*, or *contempt* of Gods publique worſhip; upon which ground no doubt, it was that the *Emperor Leo*, repealed

[a] Page 28.

[b] Hooker. p. 385.

Concil. Matiſc. 1. can. 1.

pealed that liberty which by *Conſtantine* was granted to *Husbandmen:* and the Councell of *Matiſcon* forbids men to frame a neceſſity to themſelves of yoking their Oxen; therein allowing both a juſt diſpenſation in neceſſity, & forbidding the unjuſt pretence of neceſſity where none is.

Secondly, men muſt take heed that they doe not by their negligence or improvidence and forgetfulneſſe draw a neceſſity upon themſelves: in which regard the word (*Remember*) which God prefixed to the *fourth Commandement* is yet in force, to exact our *care* and *mindfulneſſe* ſo to provide before hand, that the duties to which this day is conſecrated, be not by our default omitted, or hindered.

Thirdly, that being *neceſſarily* hindred, or forced to omit the ſolemne and publique duties of the Day, we doe (as much as may be) by *private devotions* and *meditations* make ſupply of that defect.

2. *Againe*, ſuch is the *reverence* that is due to the ſolemne and publique duties of *devotion*, that they require not onely a *ſurceaſe* from other *workes* and *thoughts* for the time of their *performance*, but alſo a *decent preparation* before-hand; that *wee looke to our feete, when we enter into the houſe of God, and put off our ſhooes* before wee *ſtand upon holy ground:* that ſo our thoughts and affections, which are naturally bent upon the world, and not eaſily withdrawen from it, may be raiſed to a diſpoſition befitting ſo ſacred an employment. In which reſpect it is *convenient*, if not neceſſary, that till *the publique ſervice of God bee ended*, men intangle not

Eccleſ. 5. 1. Exod 3. 5.

not themselves with unnecessary businesses, or give themselves to *sportings* or *recreations*, whereby their minds should be hindered from the *right preparing* of themselves, or *due performance* of those *holy duties*.

3. *Lastly*, it is *good and commendable* to spend the rest of that day in *holy meditations*, *private prayer*, *reading*, and *calling to minde what we have read, or heard*; These workes, as they are at all times *profitable* and beseeming Christians; so on that day they are *most seasonable* and suitable to those publique actions of *Devotion* which are the proper workes of the Day. Thus [a] S. *Augustine* exhorteth his Auditors on this day to *sequester themselves from worldly businesses*, that they may bee employed in these works; and the Councell of [b] *Matiscon*, yea and our owne [c] *Church-Canons* prescribe the spending of this day (and other *holy dayes* devoted to Gods service) in these and the like religious imployments. And therefore they who thus spend the *Lords day* (if it be done without superstition or judging other mens liberty) cannot therefore justly be condemned.

a *Serm. de Temp.* 251.

b *Concil. Matisc.* 2. *can.* .

c *Can.* 13.

Now by this it is easie to judge of our *liberty*. *First* then, here is a liberty *in case of necessity*, though thereby the solemne duties of Gods worship bee hindered. *Secondly*, a *liberty* in things *not absolutely necessary*, so as thereby the service of God, and the due preparation thereto be not hindered: under which the use of *honest* and *seemely recreations*, after the publique duties of the Day are finished, may be comprehended. For though it cannot be

denied that a man may *commendably* ſpend the whole day in workes of *piety* and *devotion*, yet that cannot preſcribe to all Chriſtians, or infringe their liberty. For, it is one thing to *exhort* to a thing *as cõmendable*, another to *urge* it as *neceſſary*; one thing to ſay, this or that is a *good worke*, and is *well done* at this or that time, another, to enjoyne it by way of *Precept*, ſo as at ſuch time it may not be *omitted*, nor other worke permitted. And the reaſon is, becauſe Gods *affirmative precepts*, though they warrant, and commend the workes that they enjoyne, and make them good and commendable, whenſoever they are performed; yet they bind not preciſely to any determinate time for their performance: For example, we are cõmanded to *pray* 1. Theſſ. 5. and that *continually*, ſo that he that is moſt frequent in prayer, obſerves this *Precept* beſt, and deſerves the praiſe of a devout & religious man: and yet he that prayes not at this or at that time, when haply another doth, cannot therefore be ſaid to *ſin*, and much leſſe be counted *irreligious* or *profane*. *David* Pſal. 119. 62. prayed and gave thankes unto God at midnight, and ſo did S. *Paul* and *Silas*, Act. 16. 25. and ſurely thoſe godly Soules were bleſſedly employed: but ſhall wee therefore condemne him who doth not the like? S. *Paul* alſo being to depart from *Troas*, Act. 20. 7. continued his Sermon till *midnight* on the *Sunday*, and no doubt, but he did well; yet no man will therefore preſcribe the like length to every *Sunday-Sermon*. The caſe is the ſame in this buſineſſe wee have in hand: for we doe not preſently affixe theſe duties to the day, which wee ſay may be commendably

on

on that day performed; nor on the other ſide, doe we diſallow the ſpending of the *whole Sunday* in holy and religious actions; becauſe we dare not rigidly tie all men ſo to doe, or lay it upon them by way of *Precept*, as if God had expreſly commanded that time to bee no otherwiſe ſpent. There is a good and a ſafe uſe of that diſtinction of *Precepts* and *Counſels*; (though the *Romaniſts* abuſe it to the Patronizing of their imaginary works of *ſupererogation*) and things in themſelves good without relation to any determinate time, we may *wiſh*, *exhort*, and *counſell* men to performe at any time, when wee cannot by *Precept* impoſe them upon all. Wee know our Saviour commended ſome things to his Diſciples with a *Let him that is able to receive it, receive it:* adviſing and exciting all to that, which knowing the infirmity of many, hee would not exact by his authority as neceſſary to be performed by all. And in this caſe wee may doe well to imitate him, conſidering that it is no where enjoyned in Scripture, and that ſuch is the condition of many, that they are not capable of ſuch an injunction, as namely thoſe who by reaſon of their meane *education* or *naturall parts* are not fitted for long meditation, requiſite for the ſpending of the vacant time of the Day; and to whom, in regard of their hard labour in the weeke dayes, it is a mercy to permit ſome *bodily recreation* on this Day; which certainely cannot bee diſpleaſing to him who hath ſaid, *I will have mercy, & not ſacrifice.* And if they, who uſe to judge the uſe of all recreation on this day ſinfull, *had knowne what that meaneth,*

Mat. 19. 12

Matt. 12. 7.

neth, they would not have condemned the guiltleſſe.

If any thinke that God hath ſo *commanded*: let him produce the *place of Scripture*, and I will quickly recant. The [a] *places* which are uſually alledged for that purpoſe, and wherewith men are ſo frighted and thundred againſt out of the Pulpet, being intended for the *Iewes*, and that in regard of that ſpeciall *poſitive Precept*, given for the *ſtrict reſt* upon *their Sabbath*, cannot with any ſhew of reaſon, bee extended to *Chriſtians*, when both *Day* and *Precept* are out of date.

[a] Iſa. 58. 13 Exo. 20. 10

But haply ſome may yet further contend, that though the *Day* bee changed, yet the *equity* of it ſtill remaines, and that they may argue thence [*à pari*, or (as ſome thinke) *à minori*] as from the leſſe to the greater. That if the *Iewes*, upon their *Sabbath*, which was inſtituted in memory of the *Creation*, and of their *deliverance* out of *Ægypt*, ought to doe *no worke*, nor ſo much as to ſpeake their *owne words*, and that for the *whole day*: then by the like reaſon, nay much rather ought *Chriſtians* ſo to doe on their *Sabbath*, or *Sunday*, which is conſecrated to the memory of a farre more glorious worke, the worke of our *Redemption*, accompliſhed in the *Reſurrection* of our *Saviour*. Here, in this kinde of reaſoning there is ſome truth, but (as it is too common) it is *over-ſtrayned*, and ſo is but a meere *colour* to countenance that, for which it is brought, and not any ſolid foundation whereon to build it. The truth is, Chriſtians have as much (if not more) cauſe to celebrate the *Redemption* of mankind by a ſolemne *weekely*

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Commemoration, as ever the *Iewes* had to celebrate the *Creation* of the world, or their *deliverance* out of *Egypt*: and this may ſerve as a good ground to juſtifie the *Inſtitution* of the *Lords Day*, and the *Churches practiſe* in obſerving it: But this truth is *overſtrained* being applied to the *manner of Celebration*, which was peculiar to the Jewes, and accommodated to the then ſtate of the Church, which was (as hath beene ſhewed) to be held under the yoke of a ſtrict *outward reſt*, in expectation, and for the prefiguring of that *eternall reſt*, which now Chriſt hath actually purchaſed; and therefore injuriouſly laid upon *Chriſtians*, who are freed from that yoke, under which they groaned: And they may as well upon the ſame ground conclude againſt *making of fires, and dreſſing of meate* upon the Sunday, and make the gathering of a *few ſticks* [a] upon that Day to deſerve no leſſe now, then hee ſuffered for doing the like upon the *Sabbath*. So that wee may ſay to thoſe who thus argue, (as he in S. *Auguſtine*, upon farre better ground then he did) [b] *Either let us bee Chriſtians and keepe the Lords Day, or let us bee Iewes, and obſerve the Sabbath.*

a Num. 15

b *Aut ſimus Chriſtiani, & Dominicum colamus, aut ſimus Iudæi, & Sabbatis obſervemus.* S. Aug epiſt. 86.

But is it not reaſon that God ſhould have *one whole day* in *ſeven*, given unto him *now*, as well as *heretofore*? Yes certainely; but yet with ſuch difference, as ſuites with the *different condition* of the Church that *now is*, from that which *then was*, *that* being guided by the *ſpirit of feare*, *this* of *love*; *that* in a ſtate of *bondage*, under the unſupportable burthen of legall *Ceremonies*, *this* in

1. Tim. 1. 7

a ſtate of *liberty*, and under Chriſts *eaſie yoke*: In a word, they *Iewes*, and we *Chriſtians*: and this being conſidered, *wee* may be ſaid to give God a Day, no leſſe now, then *they* then, though in that Day wee doe not ſo ſtrictly obſerve the *outward ceremoniall reſt*, as they were bound to doe.

Secondly, I ſay, that our Church is ſo farre from abridging God of *one* day in *ſeven*, that it gives more, as having appointed and conſecrated divers *Holy daies* to the ſame ſolemne and publique worſhip of God, which is enjoined to be performed upon the *Lords Day*. For theſe (though they may admit ſome difference in regard of their accidentall dignity, in as much as thoſe benefits commemorated in them are greater or leſſer, yet) in regard of their eſſentials they are equall, as being all of them dedicated to the honour of the ſame God, in memory of ſome great and ſpeciall benefits vouchſafed to the Church, and therefore doe goe *pari paſſu* in our [a] *Canons*, and in our ancient [b] *Statutes*, which require the ſame obſervance of both under the ſame penalty. And therefore thoſe who ſtand ſo much for a *whole Day* of *ſeven* to be conſecrated to God, if the worſhip of God were all they affected, might ſee that there is a compenſation made for the defect which they ſo much complaine of in our obſervation on the *Lords Day*; and they themſelves might doe well to take advantage, by a religious obſervation of *theſe dayes*, to make up their failings on the *Lords Day*: But this they are ſo farre from, that

a *Can.* 13.
b *Act* for Vniformity of Common Prayer, &c.

that they account the observation of these daies a *breach* of the *fourth Commandement*, and thinke it a sinne to make more *Holy daies* then one in *seven*. In which regard, it cannot bee judged altogether impertinent, if I here take occasion to *vindicate* the *practise* of our *Church* from their unjust censures. *Amef. med. Theol. l. 2. cap. 15.*

And in the *first* place, I may returne their owne Argument upon them, and say; Is it not reason that God should, now under the *Gospel*, have *more set daies* to commemorate his benefits then *one* in *seven*, as well as under the *Law?* Under the Law, we know, they had, beside their weekly *Sabbaths*, the *Passeover*, *Pentecost*, and the Feast of *Tabernacles*; and not onely those which had Gods expresse command for their Institution, but the Feast of *Purim*, and of the *Dedication*, which (as I have before shewed) were ordained by the Church, without any expresse command of God, and observed by our Saviour himselfe, whose example alone (if any thing) is sufficient to exempt us from scrupling at the like now in the time of the Gospel. 1.

Secondly, if they will not runne cleane counter to their owne Principles, and deny the *morality* of the *fourth Commandement* altogether, they must acknowledge thus much (at least) to bee *Morall*: That *there ought to bee a certaine part of our time given to God, and some dayes set apart for his publique worship*: Now these (being left undetermined in the word of God) if it bee not in the power of the Church to determine them, I won- 2.

der how that Precept ſhould bee obſerved: And if the Church upon this ground, have reaſon and power to appoint any one Day, why not more? ſeeing her power is not limited or reſtrained within any other bounds but thoſe generalls, of *decency* and *order*: which I preſume no man will ſay are tranſgreſſed in the ordination of thoſe *Holy dayes* which are obſerved among us.

1. Cor. 14. 40.

3. *Thirdly*, to this that ſuch times are in the generall commanded by God; wee may adde *two things* more, which being well conſidered will abundantly diſcharge the obſervation of ſuch dayes from *ſuperſtition*: and thoſe are,

Firſt, that the duties therein required are no other then ſuch, as according to the word of God, ought to bee performed by all Chriſtians: For what elſe is required on thoſe daies but the ſolemne praiers and praiſes of God in the Church, joyned with the hearing of his Word, and a ſpeciall commemoration of his benefits, which as on thoſe daies were received? And which of all theſe is not required in the word of God? And if it bee lawfull, yea commanded, that wee ſhould performe thoſe duties *at all times* and upon *all occaſions*, they cannot at any time whenſoever they are performed, juſtly be termed *ſuperſtitions*, or (which muſt follow by conſequence) *unlawfull*.

1. Theſſ. 5. 17, 18.

2. The *other thing* to bee conſidered is, That the grounds and occaſions of the Churches determination of theſe duties unto thoſe ſpeciall dayes which wee obſerve, are ſuch as deſerve no leſſe. As being *reall*, *great*, and *generall benefits* vouch-

vouchsafed by God unto his Church.

First, they are *true* and *reall*, not imaginary fictions founded upon the fained actions, or false martyrdomes of *titular Saints*, such as are many in the *Romish Church*.

Secondly, they are *great*, not ordinary or common benefits, and therefore require a more then ordinary acknowledgement.

Thirdly, they are *generall*; the good whereof redounds, not to a few, but to the whole *body of the Church*; and so, if our acknowledgement bee answerable, it must bee *publique* and *solemne*, performed jointly by all those that are partakers of the benefits.

Now, if wee shall runne thorow the whole *Kalender*, take an impartiall view of all our *Holy dayes*, wee shall not finde so much as one among them all, of which thus much may not truely bee affirmed.

For they may almost bee ranked under two heads. *First*, such *memorable steps* in the story of our blessed *Saviour*, as by which the great worke of our *Redemption* advanced unto its happy accomplishment. *Secondly*, the memorialls of that *goodnesse* and *glory* which he afterwards manifested to the world by his holy *Apostles*, *Evangelists*, and *Martyrs*, whom he honoured so much as to make them *founders* of that *Kingdome* which cost him his deerest blood, and to count them worthy to suffer death for his sake. Concerning the former, I suppose there is none but will say in the words of the *Psalmist* (as our vulgar translation reades them)

them) *The mercifull and gracious Lord hath ſo done his marvellous workes, that they ought to be had in remembrance.* And what better meanes can bee deviſed then the appointing of *ſet ſolemne dayes* for their commemoration, I cannot ſee: And this was the Churches aime in appointing theſe daies: So S. *Auguſtine*, *Wee* (ſaith he) *dedicate and conſecrate to God the memory of his benefits in ſolemne Feaſts and ſet daies, leaſt in the revolution of times ingratefull forgetfulneſſe ſhould creep upon us.*

Pſal. 111. 4

Ei (ſc. Deo) beneficiorũ ejus ſolemnitatibus feſtis & diebus ſtatutis dicamus ſacramuſq; memoriam ne volumine temporum ingrata ſubrepat oblivio Aug. de Civ. l. 10. c. 4.

The like may bee ſaid of the later: For if our *Saviour* appeared ſo *glorious in them*, and *by them* conveighed ſo *great and generall bleſſings* to his *Church*, what reaſon can bee alledged why the *Church* may not retaine an *annuall honourable memoriall of them* to the glory of *him* whoſe inſtruments they were? The *Pſalmiſt* tells us that *the righteous ſhall bee had in everlaſting remembrance*. And the *Wiſeman*, *That the memory of the juſt ſhall bee bleſſed.* And therefore, to have *ſome daies* in which the memories of thoſe, who were in their generations moſt famous for righteouſneſſe, may, with bleſſing, be perpetuated, is but their due and agreeable to his will who hath granted them that honour: ſo that we may juſtly ſolemnize the daies wherein thoſe *burning* and *ſhining lights* firſt appeared to the world; or the daies of their departure hence, which were the daies of their *happy inauguration* into the *Kingdome of glory*, when they, both left to the *Church militant* the glorious example of their *Chriſtian fortitude*, and became an occaſion of new joy to the *Church triumphant*, by the acceſſion

Pſal. 112. 6

Prov. 10 8

acceſſion of *new Citizens* to that heavenly *ſociety*. Either of which, afford matter ſufficient of ſolemne joy and rejoicing to the Church, and conſequently of praiſe and thankſgiving unto God.

Laſtly, to convince them yet farther out of their owne principles: They allow the *Church* power, in the times of *great calamities*, either feared or felt, to appoint ſolemne daies of *faſting* and *humiliation*; and thoſe daies they will have held as *Sabbaths extraordinary*, and that therein men are bound to abſtain from their *bodily labours* according to the ſame ſtraitneſſe that they are bound to obſerve the *Sabbath*; I would gladly then know ſome reaſon why the Church ſhould want power to ordaine the *like daies* for the celebration of *ſpeciall benefits*, to be obſerved (not as *Sabbaths* which are now antiquated and no preſidents for us *Chriſtians*, but) with ſuch a *ceſſation* from labours, as is neceſſary for the performance of the publique worſhip of God, and fit to accompany ſuch ſolemnities of publique joy and rejoicing, to which *reſt* is more naturally requiſite, then to the times of *ſorow* and *humiliation*. 4.

Dies illi habendi videntur quaſi pro Sabbatis extraordinariis. Ames. Med. Theol. l. 2. c. 15. Reade Mr. *Maſen* of Chriſtian humiliation. p. 66. Edit. 2.

But it is not the having of ſuch daies that ſome ſcruple at, or the duties required in them, for they much deſire to have ſome daies beſides the *Lords day* to meet together for the hearing of the *Word*, and for the *words* ſake can be contented to endure the Liturgie of the Church. But the things which they diſlike are; *firſt*, the *obligation* that wee put upon men for the obſervance of them; for they would have the *appointment* and *obſervation* of them

Poſſunt autem dies qualeſcunq; pie conversi in occaſionem cultum Dei promovendi Ames. ibid. Elton. p. 117.

them to bee held a thing *indifferent* and no duty *binding conscience. Secondly*, they dislike the names that we give them, in that we stile them, *the dayes of such or such a Saint*, which to them seemes to savour of *Idolatry*; neither would they have them called *holy dayes*, or accounted more *holy* then others; forasmuch as such difference of dayes belonged to the *Iewes*, and is now under the *Gospel* taken away.

Idem ibid.

To these I answer, *first*, for the *obligation* of the *Churches commands*, and that it is not a thing *indifferent* to obey or disobey them, I have already spoken so much as may satisfie those that are not studious of contention: I onely adde now upon this occasion; that it seemes to me very ridiculous, to grant the Church a *power* of ordaining such times, and yet to require that the *observation* of them so ordained be held a thing *indifferent*. For if their *ordinance* lay no tie upon men, but leave things notwithstanding still indifferent, their power surely, is to no purpose and nothing worth.

Pag. 45.

2. Touching the *names* that we give them. I say, first that the *festivalls* of the *Saints* are dedicated, not to them by whose names they are called, but to God. To him, and not them, our prayers are directed; to him our praises, though *for them*, and with reference to those blessings, which *by them* are vouchsafed unto us; Wee honour him as the Author of all that good which either they, or we by them, are partakers of: We honour them onely as his instruments, and as those who having beene *imitators* of our *blessed Saviour*, are worthy

2.

patterns

patternes of our imitation. To this purpose wee finde the *Church* of *Smyrna* answering the like calumny raised against them by the *Iewes*, upon occasion of their affection which they expressed toward that glorious *Martyr Polycarpus*. [a] *These men* (say they) *are ignorant that wee cannot ever leave Christ who suffered for the salvation of the whole world, nor can we worship any other. For him we adore as the Son of God; as for the Martyrs, we worthily love them as disciples and imitators of him their Lord, for their insuperable affection toward their King and Master, whose partners also we desire to be, and to become their disciples.* And thus much they might easily answer themselves out of our *Church Liturgy*, where there is no one word in any *office* appointed for any *Saints day*, that gives the least ground or colour to this scruple.

3. The other imputation of *Iudaisme* which they taxe us with, because we style our Christian Festivalls, *holy dayes*, hath as weake a foundation as the former. For I willingly grant them what they alleadge for the countenancing of this objection, That now under the Gospell the *difference* of *times* and *dayes* is no lesse taken away then of *meates*; That is, as we have now no *meats* that are *uncleane* either in themselves, or by reason of any positive precept given to the *Iewes*, but that they may be eaten with *thanksgiving*; so neither is there any *day* or *time* which in *it selfe*, or by reason of any such *Iudaicall precept*, is now to be accounted more *holy* then others; all this is evident from the [b] *places* which they alleadge for this purpose: Where-

[a] — *Ignorantes vos nec Christi unquam relinquere qui pro totius servandorū mundi salute passus est, nec alium quenquam colere, posse. Nam hunc quidem tanquam filium Dei adoramus; Martyres verò tanquam discipulos & imitatores Domini dignè propter insuperabilem in regem ipsorum & præceptorem benevolentiam diligimus, quorum & nos consortes & discipulos fieri optamus.* Euseb. Eccles. Hist. l. 4. c. 15.

[b] Rom. 14. Gal. 4. 5. Col. 2.

upon wee conclude, that none of the *Iewish Festivalls* (not the *Sabbath* it selfe) ought to be observed by *Christians*, nor (which is more) any *Christian Festivall* to be observed after the *Iewish* manner, or with their rites and Ceremonies. And this may justly taxe them who stand either for the *Iewish Sabbath*, or which turne the *Lords day* into a *Sabbath*, exacting the same *strictnesse* of observance, in regard of the outward *Ceremoniall Rest*. But it can no way prejudice the Church, in consecrating dayes to the service of God, or in accounting them (though in themselves, and setting aside the *Ordinance* of the *Church*, they are all alike yet) in relation to the duties to be performed in them, *more holy* then others. And this they must grant, unlesse they will affirme one of these three things.

1. *First*, That the *workes* of God now under the *Gospel* are not so *great*, so *glorious*, and consequently, so worthy of *set times* for their *solemne remembrance*, as heretofore under the *Law*.

2. Or that the *Christian Church* hath now lesse power in appointing dayes for the *solemne worship* of God, in relation to those *glorious works* of his, then the *Iewish Synagogue* once had.

3. Or *lastly*, That the worship which we Christians now performe to God is not so *holy*, as that in the time of the *Iewish Synagogue*, and so lesse able to *sanctifie* the dayes in which they are performed.

But every one of these being most absurd; I conclude, that to *consecrate* certaine dayes, besides the

the *Lords day*, to the solemne worship of God, in memory of his *speciall blessings* vouchsafed to the Church on such daies, and to account such daies, so consecrated, *more holy* then others, is *lawfull* and *free* from all *superstition* and *Iudaisme*. And however, that they who would faine affixe so *extraordinary holinesse* to the *Lords day*, should of all men have abstained from this last imputation, till they had better proved the *immediately Divine* Institution of the *Lords day*.

But I have too long digressed; yet not without cause, in as much as they, who seeme so zealous for the giving to God his due time, refuse notwithstanding to give him that, which the *regular piety* of the *Ancient* and our owne *Mother Church* hath ever, upon so sound reason, consecrated to him. I returne now to answer another Objection which they frame against the extending of our *Christian liberty*, to the use of *recreations* on the *Lords Day*.

The liberty of Christians (say they) ought to be *spirituall*, and not in *carnall* and *common* things; and therefore cannot bee extended to patronize *recreations*, or *ordinary labours* on the *Sunday*, but that they are as *unlawfull* on that day as ever they were on the *Sabbath*.

To this I answer, that *Christian liberty*, as it respects the things from which we are freed, is not *meerly spirituall*, but it extends it selfe, to *carnall* and *common* things also; for thereby we are freed not onely from the guilt, and condemnation of sinne, and the raigning power of it, which are things *spi-*

rituall; but also from the servitude of the *Ceremoniall Law*, which among other respects which it had, was as a *Schoole-Master*, or *Tutour*, whereby the Church in her nonage or infancie, was to bee
Gal.4.3. kept under the *Elements of the world*, (as the *Apostle* calls them) that is, tied to the observation of *daies, and moneths, and yeares, and meats, and drinks*; which being in themselves indifferent, were yet forbidden the Church of those times, that their *bondage* under these might nourish in them the hope and expectation of the promised *Messias*, in whom they were to have deliverance, and so lead, or rather drive them to beleeve in Him. Now
Gal.4.4. *when the fulnesse of time was come*, and that Christ was exhibited, the Church being then no longer *under age*, is not subject to those observances, but for any tie of that *Law* of *Moses* now upon it, enjoies the *free use* and *exercise* of these things as *indifferent*. As then there were many things, which, in themselves, and to us, now are indifferent, prohibited to the Jewes; so as they might not eate of all *meates*, though otherwise wholesome; they might not weare all kinde of *garments*, though usefull and profitable, &c. So there were some *workes* in themselves not sinfull, nor at other times unlawfull, prohibited to bee done at some *speciall times*, in regard of the peculiar observance then due to those *times*, which now, when those times cease to bee observed, can by no meanes bee accounted sinfull, or unlawfull. Granting therefore that *ordinary labours*, and all *bodily recreations* were on the *Sabbath* unlawfull, yet being in themselves

not

not ſinfull, and ſo under the Goſpel indifferent, they cannot be ſo upon our *Sunday*.

I anſwer further, that I know no reaſon why *honeſt recreations*, *moderate feaſting*, and ſuch like expreſſions of rejoicing, may not fitly be counted a part of the externall obſervance and ſanctification of this day; in as much as it is ſolemnized in memory of the *Reſurrection* of our *Bleſſed Saviour*, and ſo our *redemption* fully wrought, to which we may (with S. *Auguſtine*) apply that of the *Pſalmiſt*, *This is the day which the Lord hath made, wee will rejoice and bee glad in it.* And as on the day of his *Paſſion*, and other daies appointed for *ſolemne humiliation*, wee expreſſe the ſorow of our hearts by our mourning and neglected *attire*, by *faſting*, and abridging our ſelves of thoſe delights, which uſe to refreſh our natures; at which times *The* [a] *voice of mirth, and the voice of gladneſſe, the voice of the Bridegroome, and the voice of the Bride are* [b] *unſeaſonable*; ſo on the day of his *reſurrection* to expreſſe our joy, and rejoicing by our *arraying* our ſelves in our *beſt attire*, by *Feaſting*, and other acts of cheerfulneſſe, is moſt agreeable to the ſolemnity of that Day. Of which we may ſay in the words of *Nehemiah* and *Ezra*, *This day is holy unto the Lord your God, mourne not, nor weepe — but — eate of the fat, and drinke of the ſweet, and ſend portions to them for whom nothing is prepared, for this day is holy unto the Lord.* And however ſome men will have every *faſting day* a *Sabbath*, and every *Lords day* a *faſting day* (not allowing either the dreſſing, or liberall uſe of Gods creatures, and therefore judging it

Pſal. 118. 24.

a Ier. 25. 10

b Ioel 2. 16

Neh 8. 9, 10.

inconvenient to celebrate marriages on that day) yet the Church of God in better times [a] condemned *Fasting* on the *Lords Day* as unlawfull, and most incongruous and disagreeable to the use of that Day, which was ordained as a *Festivall*, and day of mirth and rejoicing: For which end also the Church in her most ancient times, had on that Day their [b] *Agapæ*, or *Love-feasts*, as for the refreshing of the poore, and for the nourishing of mutuall love and amity, so also for the unanimous expression of joy in all sober mirth, and in the free (though temperate) use of Gods creatures. Upon which ground (doubtlesse) we may conclude the lawfulnesse of the use of such *recreations*, *feastings*, and other testifications of *rejoicing* upon the *Lords Day*, as are in themselves *honest*, and are so used as they prove *no hindrances* to the service of GOD, which is the proper *worke* of the Day.

Besides, even the *Iewes* themselves (though out of superstition, they did for the most part overdoe this Precept of the *Sabbath*, abstaining from those things, which they might have done, without any violation of Gods commandement, yet) accounted their *Sabbath* a *Feast*, not a *Fast*; a day of *rejoicing*, and not of *sorrow*, or *humiliation*; and judged it not unlawfull to make *Feasts* upon that Day, as is evident by that Feast made upon the *Sabbath*, by a chiefe *Pharisee* (one of their strictest *Sabbatarians*) whereat our *Saviour* himselfe (who was no *Sabbath-breaker*) vouchsafed his presence among many others that were invited. And *Paulus Burgensis* (himselfe a *Iew*) reports, that the *Iewes* held

a *Die Dominico jejunare nefas ducimus. Tertul. de Cor. mil c. 3. Concil. Gag. can. 18. Carthag 4 Can. 64.*

b *Justellus in cod. Can. not. in Can. 70.*

Luk. 14. 1.

Addit. 4. in Exod. 20.

held themſelves bound to eate *three meales* that day, which on other dayes they uſed not. And *Lyranus* (another of the ſame Nation) ſaith, That the *Hebrew Doctors* held that the word *Remember* was prefixed to this *Commandement*, that if they had any *pretious garment*, or any other thing of *price*, They ſhould *remember* to keepe it till the *Sabbath*, to give it at firſt a *Sabbath-dayes wearing*. I am not of their minde, but thinke that *word* prefixed for higher, and more important reaſons: yet I verily beleeve that their conceit did ſpeak their uſuall cuſtome of apparelling themſelves in their *moſt coſtly* and *beſt garments*, as beſt befitting the joy of that *high Feſtivall*, which (as [a] one hath well obſerved) hath this ſingular priviledge to be a day of *reſt* and *holineſſe*; of delight, and Feaſting unto the world; and therefore (ſaith hee) *This day is not deſcribed by evening and morning, as were the other ſix which conſiſted of light and darkneſſe: but this is all day, or light, figuring out our perpetuall joyes.* And, no queſtion, but, that Day which was the memoriall of Gods *reſting* from his *worke*, when *he rejoyced in the works of his hands*, (ſo the *Chaldee Paraphraſt* expounds Gods *reſting on the ſeaventh day*) and of the *deliverance* from the *Egyptian* Bondage, was celebrated with *mirth*, and *rejoycing*: ſo that I can hardly be induced to thinke, that on their *Sabbath* day, they were bound to abſtaine from all kinde of *recreations*, but that they did, or at leaſt might, uſe ſuch expreſſions of *joy* and *mirth*, as at their other *Feſtivalls* were uſuall among them; as *Feaſting*, *Singing*, *Dancing*, and the like: which,

[a] *Ainſworth in Gen. 2. 3.*

Eſay 60. 20 Rev. 21. 25

Pſa. 104. 31 Gen. 2. 2.

which, I conceive, were no way forbidden in the *Commandement*, which onely ſeemes to ayme at *workes of toyle* or ſuch as are *ſervile*, or undertaken for *profit* or *gaine*, or at leaſt that might *hinder* them in the *ſervice* of *God:* and not to exclude all *recreations*, which (though they may, haply, in a large ſenſe be termed *works*, yet) being ſuch as doe *refreſh*, not *weary* nature, and being ſo uſed, as that the worſhip of God might notwithſtanding be duly & ſolemnly performed, cannot be ſaid to croſſe the *intent* of the *Law*, which was the decent and ſolemne ſervice of God, and the teſtification of their freedome from *Egyptian* ſervitude.

Toſtatus Qu.12.in Exod. Exo.16.29

But let this paſſe as a private conceit, yet ſure I am, that *Toſtatus* (whom Doctor *Willet* approves) ſaith, *They were not bound to attend all the day upon Gods ſervice.* And the ſame Doctor *Willet* expounding theſe words: *Abide yee every man in his place; Let no man goe out of his place on the ſeaventh day*, ſaith, *They were not to goe forth, that is, with intent to gather Manna, which lay round about the Hoaſt, or to doe any other buſineſſe: they were not forbidden all kinde of walking, and going out for their ſolace and recreation.* Certainly then, Chriſtians cannot juſtly be blamed, if on the *Lords day* God be ſolemnly and decently ſerved at *fit times*, and no other worke entertained to the hinderance of this, though *every moment* of that Day be not ſpent in performance of the acts of Gods worſhip, nor the *vacant ſpace* obſerved with a *ſuperſtitious reſt*, which ſhall exclude all other works, and all, even *lawfull recreations*, which to exact at the hands of Chri-

Christians, what is it but to surpasse the Jewes in superstition about the Sabbath, and having onely changed the day, (in dishonour and contempt of the Jewes,) to require notwithstanding the same Ceremoniality of observance? which what fruits it hath had, or can have, I cannot see, save the engendring of endlesse scruples, and inextricable doubts, and the needlesse wounding of the consciences of many well meaning people, when they have no sure guide to direct their practise, and when that which is required is beyond the ability of mortalls to performe. For I will appeale to the consciences of these rigid *Taskmasters*, whether ever they, or any other did yet, or could possibly keep the *Lords day*, in that *strict maner* as they urge it? But, haply this little moves them, who being taught that it is *impossible to keep Gods Commandements*, will therefore the rather bee induced to thinke, it is *commanded*, because they are *unable* to keepe it. Yet sure our *Saviour* would never have stiled his *yoke easie*, and his *burthen light*, had this strict observance of the *Lords day* been a part of it, and *Gods Commandements*, so as hee now under the Gospel requires them to bee done, and with the assistance of his grace, wherewith he seconds them (whatever man rashly say of them) *are not grievous*, much lesse impossible to be done. Mat.11.30 1.Ioh.5.3.

To set downe briefly and plainly, that which in more words hath been hitherto driven at: and it is but this. There are three things considerable in the Sunday or *Lords day*. 1. *A Day*. 2. *That Day*. 3. *The manner of celebrating it*. The *first* is Gods

immediate Precept. The *other two* not so, but *mediate* and by the *power* he hath given to his *Church*. *First*, God commanded *some time* wherein men setting aside all worldly businesse and thoughts, should apply themselves to the duties of his solemne and publique Worship, and this is the *substance*, or that which is *Morall*, in the *fourth Commandement*. *Secondly*, the *Custome*, or *Constitution* of the *Church*, warranted by the *Apostles* practise, and the honour vouchsafed unto it by our *Saviour* himselfe, determined that time or day to the *Sunday*, or first day of the weeke; and secondly, prescribed *how* and *when*, for the decent time and manner of performing those duties.

By these our liberty is limited, which must not be (without necessity) extended to the violation of either of them: Hence then, 1. Hee sinnes that doth not separate *some time* for God, &c. as violating the *immediate precept* of God in the *fourth Commandement*. 2. He sinnes no lesse, that, for this end, observes not the *Sunday*, and that in that decent manner, which the nature of the duties, and the authority of the *Church* hath enjoined; and this hee doth in two respects. *First*, because hee violates Gods *mediate Command*, who hath authorized the Church in *his right*, and by *his power* to ordaine such things; so that, to neglect the *Church* in this case, is to neglect *God*. *Secondly*, because the *immediate Precept* of God is wrapt up in the *Precept of the Church*: by which, that which by him was left *indefinite*, is defined, and determined.

But that liberty either for ordinary *labours*, or honest

honeſt *recreations*, which may ſtand with the obſervation of theſe *Precepts*, no man can juſtly account ſinfull, unleſſe hee can produce (not the phanſies of ſome Zelotes, or the opinion of this or that man, though accounted never ſo good or learned, but) ſome other *Precept* given by God, or thoſe whom God hath commanded us to obey: For it is an undoubted Maxime, which the *Apoſtle* delivers: *Where no Law is, there is no tranſgreſſion.* Rom. 4. 15 The *prohibition* of the *Law* onely is that, whereby things are exempted from our *power* and *liberty*, which otherwiſe (except in caſe of *ſcandall*) remaines intire.

And this alone is ſufficient to terminate this *Diſpute*, upon which we will joine iſſue with thoſe that are contrary minded, being not more confident that they can ſhew no *binding Precept* for the reſtraining of our *Chriſtian liberty* in this caſe, then willing to retract what hath been ſaid, if they ſhall prove themſelves able to doe it.

FINIS.